DOCUMENT RESUME

ED 047 850	RC 005 071

AUTHOR	Valdez, Bernard; And Others
TITLE	Social Studies Unit "Los Hispanos."
INSTITUTION	Adams County School District 12, Denver, Colo.
PUB DATE	[69]
NOTE	74p.
EDRS PRICE	EDRS Price MF-$0.65 HC-$3.29
DESCRIPTORS	*American History, *Cultural Awareness, Cultural Factors, Educational Programs, *Elementary Grades, Social Studies, *Social Studies Units, *Spanish Speaking, Unit Plan
IDENTIFIERS	*Hispanos

ABSTRACT

The Social Studies Curriculum Committee of School District No. 12, Adams County, Colorado, developed this booklet in an effort to offer a more complete social studies program since administrators and teachers in the system recognized the need for a better understanding of the contributions of the "Hispanos," the forgotten minority, to the development of the Southwest. Material given in the document was designed to help teachers understand the culture, and thereby the needs, of the Hispano child. Selected articles on history, economics, culture changes and acculturation, and education are included, and 2 social studies teaching units are provided: "Mi Amigos-Pilgrims of the Southwest" for primary grades and "The Forgotten People-Mi Amigos" for intermediate grades. In addition, a selected book list on Hispanic heritage provides citations appropriate for all age groups. (EJ)

Social Studies Unit

"Los Hispanos"

ED047850

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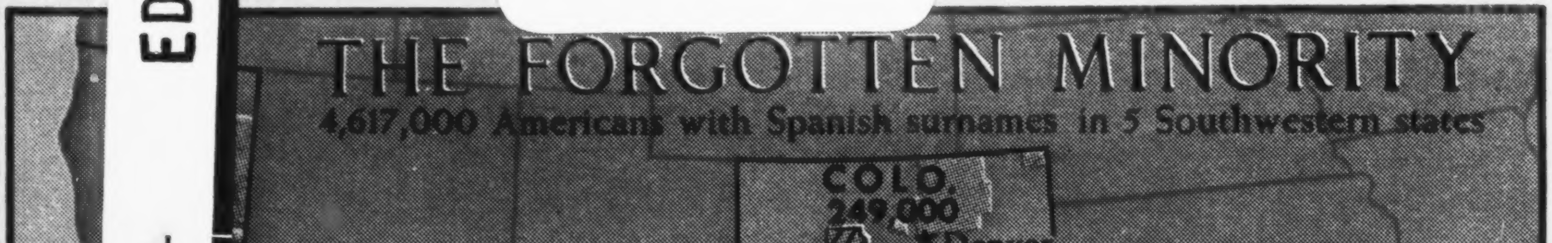
THE FORGOTTEN MINORITY
4,617,000 Americans with Spanish surnames in 5 Southwestern states
COLO. 249,000 12%
Denver
NEV.
UTAH
KANS.
San Francisco
CALIF. 2,214,000 11%
ARIZ. 247,000 15%
OKLA.
Los Angeles Co. 895,000
Phoenix
Albuquerque
N. MEX. 260,000 25%
TEXAS 1,647,000 15%
El Paso
San Antonio
MEXICO
% of total population having Spanish surnames
50% and over
25% to 50%
5% to 25%
247,000 15% Population in state having Spanish surnames
0 100 200 400 mi.
TIME Map by V. Puglisi

[1969]

RC 005071

School District No. 12
Adams County, Colorado

ED047850

PREFACE

A word of commendation to those committee members who have contributed so unselfishly of their efforts, time, and resources in developing this splendid teaching unit on the Hispanos of our great Southwest.

Our heritage from this noble culture is both rich and colorful, and its contributions to our modern society are immeasurable.

Some years past, I was privileged to travel the paths of Padre Kino, one of the early Franciscan monks who established over forty early missions in Sonora and southern Arizona over 200 years ago. His dedication and spirit were typical of those who have so enriched our historical past and present culture.

D. B. Stukey
Superintendent

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FOREWORD

Truly it is important to understand each child -- the way he grows and develops, his temperament, and his needs -- yet, there seems to be a great deal of evidence that education is often directed toward the good, conforming student. It is essential, however, to remember that there are other kinds of children who desire to learn -- the child who is eager within himself, but slow or confused in his answer; the restless child who finds it hard to sit still or listen; the curious child who interrupts in his eagerness, and most significantly, the child who has been reared in an environment which limits his educational performance in school.

A writer of a recent article in the N.E.A. Journal stated: "Too often educational courses are built around what the majority group has done, but new curricula must not ignore what minority groups have accomplished to make this country grow."

Only by understanding all ethnic groups and their historical contributions to the development of this great country can prejudices be eliminated. Children of minority groups want respect and understanding, not love or pity. The way a teacher can honestly give them respect is by comprehending their way of life, becoming knowledgeable about their culture, and sharing this knowledge with the total group. Without such understanding respect singly has no meaning and becomes another "sugar-coated" phrase.

It is with these thoughts that the unit "THE FORGOTTEN MINORITY" has been developed. It should be valuable in the effort to offer a more complete social studies program.

Alex Reuter
Assistant Superintendent

ACKNOWLEDGMENT

This social studies teaching unit represents a united effort of the Social Studies Curriculum Committee who submitted suggestions, activities, and materials to make this publication possible. A note of special recognition should go to the following committee members who worked during the summer of 1969 organizing and writing the story of the Forgotten Minority.

This committee is commended on undertaking the responsibility of expanding the Social Studies Curriculum to include the study of the Hispanos of the Southwest.

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INTRODUCTION

Recently the Hispanos were referred to as the "Sleeping Giant" by a Special Denver Post Bonus Report. This reference was made to identify the seven million American citizens of Hispanic background, awakened from complacency by a relatively few militants inspired by the intensity of the "Black Power" movement.

It was noted in the article that the Hispano is angry at the Anglo society, that has forced him into second class citizenship, and most of all angry at himself for not having taken positive steps to change his lot long ago. This anger is expressing itself in a militancy that demands immediate change in the social structure. However, in the main, the Hispano brand of militancy is not necessarily one that calls for violence.

The Hispano, like the black, has come to detest government handouts, but the more realistic Hispano leaders recognize that massive government programs are going to be necessary to fill the gaps created by centuries of oppression.

The avenues chosen by Hispanos in Colorado and elsewhere to achieve their goals differ, sometimes dramatically.

But, again like the black, the various approaches have one critical factor in common--a conviction that government programs alone won't solve any problems, that the Hispano must first overhaul his self-image.

The conflict between those who would rather relate to the Mexican and Indian cultures, and those who prefer Spanish culture, is a source of disharmony within the Hispano community.

There are an estimated 180,000 Hispano people in Colorado. About 86,000 are in the Denver metropolitan area, and 52,000 live in the city itself.

Few of them are moderates. Many are either militants or "Tio Tomases"--the Hispano version of Uncle Toms.

The militants range from radical to extremely moderate. To be militant is to advocate rapid change. It has become unfashionable in some quarters not to be a militant.

One definition of Tio Tomas is a person who is willing to put up with society as it exists and strives merely to be accepted into the Anglo community.

To attempt to understand the complexities of the Hispano movement and the various approaches to the problems of this minority, The Denver Post talked to some spokesmen in Denver's Hispano community.

A feeling for the movement can be gained from the different viewpoints they expressed and from the disagreements and the overlaps in what each had to say.

Rodolfo (Corky) Gonzales, fiery, 40-year-old former prize fighter is founder and chairman of the Crusade for Justice, focal point of Mexican nationalistic pride in Colorado.

Gonzales prefers being called a "Chicano"--a name his people have given themselves, or "Mexican," because he believes he is a mixture of Aztec Indian and Spanish.

Nor does he mind being called "brown."

"If I deny that I am brown," Gonzales said, "I would deny the noblest part of my ancestry--the Indian."

Gonzales won respect among Hispanos, whether they agreed with his approach or not.

In spite of criticism, however, Gonzales said his primary aim is to instill a sense of pride and of belonging in Hispano youngsters.

Dr. Daniel Valdes, 52, is chairman of the division of Behavioral Sciences at Metropolitan State College. Essentially, his view of Hispano history differs from Gonzales'.

Valdes prefers the term, "Hispano," and he believes most Hispanos in Colorado and northern New Mexico are direct descendants of early colonists from Spain.

These colonists, he said, generally didn't intermingle with the Indian population, and so most Hispanos in this part of the Southwest are pure Spaniards.

The intermingling that did take place, Valdes said, took place with the Southwest American Indian. He discounts the Gonzales argument that most Hispanos are descended from the Aztecs of Mexico.

Like Gonzales, however, Valdes believes that the success of the Hispano social revolution depends on a change in self-concept.

What is self-concept? Dr. Valdes explains it this way:

"It all adds up to the thoughts, feelings and attitudes which constitute a person's awareness of who and what he is. . .

"What you think you are depends on others, and what others think you are is dependent not only on physical appearance, your faults, virtues or achievement, but also the groups you belong to and the culture in which you live. . .

"Man is not born a human being. He is born only with the capacity of becoming a human being--the potential, the soul, the human mechanism. . . spiritual qualities.

"Whether he becomes a human being depends on whether or not he has contact with other human beings, and what kind of human being he becomes depends on the kind of human beings that live in the world he is born into and lives with--in his family and his community."

The Rev. Joseph Torres, 40, of Regis College, is an assistant in Hispano Affairs to Archbishop James Vincent Casey of Denver.

Father Torres says he believes the "lack of identity" problem is often exaggerated.

"Many Mexicans," he said, "can identify, although Mexican youngsters raised in the cities have more difficulty than those brought up on farms and in small towns."

For this reason, Father Torres said, he thinks Gonzales' programs emphasizing Mexican culture are good for the city youngsters.

In Father Torres' view, most Hispanos in Colorado and northern New Mexico are descendants of the colonists.

The Spaniards who came to Colorado and northern New Mexico, he said, came in two waves--the first about 1598, and the second from 1891 to 1893.

These men brought their wives and lived in relative isolation from the Indians, although there was some mixture with the Pueblo Indians.

A group of Mexicans who came to the United States, Father Torres said,--the great majority--came in 1915 as agricultural workers, the migrants.

These were the descendants of the Spanish miners who came to Mexico without their wives and mixed freely with the Aztecs and other Indians.

However, he said, they settled primarily in southern New Mexico, Texas, California and Arizona.

"Yes," Father Torres said, "I think we should perhaps refine our knowledge of the past, but I don't think we're that rootless. We don't live in a cultural vacuum."

A more important goal, he said, is to help Hispanos blend into the complex life of the cities.

Donald N. Pacheco, 33, a successful attorney who lives in an upper middle class southeast Denver suburb, is attorney for the board of directors of Denver Opportunity and a former board vice chairman.

He also is active in numerous groups which work to improve conditions for the Hispano people.

Unlike the minority group member of 10 and 15 years ago who often turned his back on his people after achieving his own social and economic goals, the new minority middle-class member still identifies with and feels a strong responsibility toward the less fortunate members of his group.

In many ways, he is as militant as if he were poor.

"Talk about victimized people," Pacheco said, "we're the 'nigger' of 10 years ago.

"The liberal whites and the militant Negroes have placed so much emphasis on the Negro problem that the problem of the largest minority in Colorado--the Chicano--has been overlooked.

"Everyone talks about assimilation. Well, we can assimilate if we've got the finances. That's easy.

"But how about the Mexican on the other end--the poor one. He's the last one hired and the first one fired. How is he supposed to assimilate?"

What are the alternatives?

"Hungry people quickly retaliate," Pacheco said. "The Chicano is basically peaceful, but he is not above rioting either."

Pacheco points to the West High incidents as a perfect example.

"Our leaders have seen the Negroes getting what they want through militant activities.

"Some of them are beginning to feel that we should take up the brick and the torch.

"I wouldn't want to see it, but sometimes I feel they should. I resent that dominant part of society that put us into a position of having to worry about what we are."

Pacheco dislikes the term "Brown" as applied to Hispanos.

"The Negroes started that bit," he said, "probably to get us involved in their movement.

"They want to be black, and they want to be beautiful. That's fine. But I don't want to be called brown, and I'm not going to call Anglos 'whitey' or 'pig'."

Pacheco, too, believes the Crusade for Justice serves a useful purpose for the metropolitan Chicano.

"It has pointed out, as only a militant organization can, the failures of the community," he said.

Manuel Salinas, 41, is director of Operation SER (Service, Employment and Redevelopment), Jobs for Progress, 1039 Inca Street--an affiliate of the Office of Economic Opportunity and Department of Labor.

Fiercely Mexican oriented, Salinas said his people haven't been fully accepted as U.S. citizens "so why should I call myself a Mexican American?

"I'm the stereotype of the Mexican as America sees it," he said. "I don't need the added garb. I'm not a Johnny-come-lately-Mexican. I've been one for 41 years."

Salinas considers himself militant, but said:

"Some militants are full of hatred. They spend more time hating than coming up with solutions.

"I have no hate. I'm concerned about what the Anglo has done to my people, and I'm mad about what we could have done to prevent it. But I don't hate.

"To be militant doesn't mean to wear certain garb, and it doesn't mean to express yourself in filthy language.

"The true Mexican--militant or not--doesn't do this. When you go to a Mexican home and a Mexican is your host, he treats you with respect and doesn't insult you.

"I really get upset when I see how these sloppy social workers and VISTA people go to Mexican homes.

"They think poverty and filth have to go together. It's a direct insult to me when they show up like that.

"Another thing about the militants--some of them say you become part of the establishment if you go to a college or a university, and you wear a white shirt.

"This isn't the case.

"There are two things the Anglo society appreciates--intelligence and power. You can get both by going to college."

Salinas advocated the establishment of all-Mexican universities.

He said there are 105 all-Negro colleges in the United States, "but not one entirely for Mexicans."

The Negro institutions, Salinas said, have been extremely effective and have produced outstanding scholars, scientists and leaders.

This type of separatism, he said, is necessary at this stage of the Mexican movement to meet existing problems.

Many Mexicans can't compete in integrated universities because their primary and secondary education has been so inferior, he said.

He pointed out that the current average level of educational attainment for Hispanos is 8.1, as compared to 11 for Negroes and 12 for Anglos.

Once the gaps at the lower levels are filled, Salinas said, Mexican students will hold their own at the higher level in an integrated situation. Then separate universities won't be necessary.

The pressing immediate goal, though, is to put as many Mexicans as possible through college and prepare them for leadership positions in the community, he said.

Salinas' organization trains individuals with no previous training for jobs, and trades, and places them in positions.

Bernard Valdez, Denver Director of Welfare, believes Hispanos' problems must be solved first in the rural areas before there is any hope for solution of the urban problems:

"The Spanish-American. . .is fed by a steady new stream--a kind of internal immigration from the villages and farms, where the way of life is the same now as always, although poorer."

In the last U.S. census in Colorado--1960--9 of 11 census tracts showed the lowest education and incomes were among Hispanos, Valdez said.

Educational problems in rural Colorado, however, have leaped in recent years because of lack of funds, according to the State Education Department. While other schools have kept pace with modern education methods, many rural centers haven't.

That problem is especially true in predominantly Hispano rural areas, such as San Luis or Trinidad or Conejos.

Essentially, the Hispanos desire a common aim in varying paths. Oversimplified, the goals the Hispano seeks are those which all other Americans seek--better education for his children, better jobs, better homes, and above all, respect.

The following document is intended to acquaint the teacher with the historic development of the Forgotten Minority of Colorado and the Southwest. The enclosed documents which make up this package will be footnoted so that each contributor is recognized.

Each document was reviewed by the committee and changed where changes were necessary. These changes will be noted. Where words are added, deleted or changed, they will be noted.

The purpose of the enclosures is to familiarize teachers with some of the historical, economic, political, geographical, psychological, and sociological information pertinent to people influenced by the Hispano culture. The information will better equip one to conduct a unit on the Hispano as well as help one understand students who are products of this colorful heritage. Please acquaint yourself with this amazing and artistic culture so that your students will have the opportunity to learn about a culture which has contributed so much to American history.

The following document, "The History of Spanish Americans," was written by Bernard Valdez, 1963, then Consultant for the Colorado Department of Institutions. It is included to give you a very brief historical overview of this culture.

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THE HISTORY OF SPANISH AMERICANS

By Bernard Valdez, Consultant
Colorado Department of Institutions - 1963

It is necessary, when discussing the subject of Spanish Americans, to introduce the subject against its historical setting. This is important because the Spanish American has a long historical tradition often misunderstood by the average Anglo American. This lack of understanding is generally the result of the fact that American history begins with the landing of the Mayflower and develops westward with the covered wagon and the pioneer.

The acquisition of the great Southwest during the period from 1836 to 1848 seems so remote to the average American, that it rarely enters into the historical concept of the development of America.

For the purpose of getting the proper perspective of the Spanish American, we should review a few pertinent historical events.

The Spaniards settled among the Pueblo Indians who had already lived in this section of New Mexico for several hundred years. The Pueblo Indians were perhaps the most stable Indian tribes in the area which today comprises the continental United States. The Pueblos were peaceful, religious tribes, who had turned to agriculture as a means of making a living. They had developed a familial type of government which serves them very well to this day. They had evolved a religious philosophy which in many respects approximates Judeo-Christian concepts of human behavior.

Since the Spaniards were the strangers, the foreigners, and the minority, their settlements took the form of fortifications. They built high walls surrounding their settlements, which they called "the plaza". As a matter of fact, the pueblo and the plaza were almost identical in construction and appearance. Living in complete isolation, separated by several months travel from the nearest Spanish frontier posts, the Spaniard soon became dependent upon the Pueblo Indian for his very survival. The Spaniard borrowed much from the Indian, and in turn the Indian borrowed much more from the Spaniard. These two groups have lived together for more than 300 years, and their cultures have blended to reinforce each other. To this date, the Spanish villages and the Indian pueblos are distinguished only by a slight difference in architecture. Throughout this long period of time, much intermarriage has taken place. The people are distinguished only by the long hair and the traditional blanket work by the Pueblos.

Since the Southwest is a semi-arid country, the land resources were limited to the irrigated valleys. As land became scarce, the Spaniards moved in family groups to new and unsettled valleys, thereby extending their settlements and villages. In this manner, nearly all the tributaries of the Rio Grande became populated with Spanish settlements.

In 1680, the Pueblo Indians, with other tribes, rebelled against the Spaniards. The Spaniards retreated to the lower Rio Grande valley, somewhere near the present site of Las Cruces and El Paso. In 1692, or only 12 years later, the Spaniards, under the leadership of Don Diego de Vargas, reconquered Santa Fe and the northern provinces. Some of the Spanish villages had been destroyed by the Indians, but since all of these villages were made of adobe except for the windows. doors, and roofs, they were nearly fireproof. The Spanish soon rebuilt their homes and were back in business. There are some historians who believe that from 1598 to the Indian Insurrection, many Spaniards had become so integrated with the Pueblos, that many of them remained with the Indians during the twelve-year period. As a matter of fact, some historians believe that the village of Trampas, which is located very high in the mountains north of Santa Fe, was left completely undisturbed by the Indian rebellion, and that the people were so isolated and self-sufficient, that they were never aware of the fact that they were left behind. To us who are accustomed to modern methods of communication and transportation, the idea of being stranded in the Southwest frontier seems ridiculous. To a people living in a self-sufficient economy, surrounded by walls and threatened by nomadic tribes of Indians, this does not seem at all impossible. A visit to the village of Trampas today will give you the impression that it has been there from the beginning of time. The people speak Spanish, but many of their characteristics are definitely Indian.

THE SPANISH PERIOD:

To understand what was happening in the Spanish frontier after 1598, it is necessary to understand what was happening to Spain during the colonizing period.

While Spain had been responsible for the discovery and much of the exploration of the New World from 1492 to about 1800, she had been involved in a continuous series of wars with European countries. All of the resources from the American colonies including the gold and silver found in Mexico and Peru during the colonizing period, had been dissipated in internal and external strife. During the 17th and 18th centuries, Spain shrank from a far-flung empire, including the Netherlands, Austria, Luxemburg, Italy and some of the Mediterranian Islands, to the Spanish peninsula. Even some of the Spanish peninsula was in French and English possession by the end of the 18th century.

By the year 1800, the Spanish American colonies were most anxious to emulate their North American cousins and secure their independence from Spain. Monarchism was a declining form of government and Republicanism and Democracy were exciting the imagination of men. Within 30 years, Spain had lost all the American colonies except Cuba and Puerto Rico. Spain's problems contributed much to the isolation of the Spanish frontier in the Southwest.

MEXICAN INDEPENDENCE:

Mexico began its efforts for independence in 1810. However, the war of Independence did not terminate until 1828. The New Mexicans were so isolated from the rest of Mexico, that they did not participate in the revolution. The Spanish garrisons which were scattered in the borderlands were reduced and in some areas completely removed.

This left the colonies completely at the mercy of the Apaches and other nomadic tribes, and while Mexico was hanging onto its newly won independence by a very thin thread, the United States was expanding westward across the Continent. The United States had purchased the Louisiana Territory from Napoleon in 1803, thereby opening a huge territory for exploration and settlement. Trappers, hunters, and prospectors were following every stream westward. Settlers followed, and within a short period, towns were springing up all over the Missouri Basin.

Up until 1821, Spain had been successful in blocking American expansion into the Southwest. Mexico did not possess the military strength to do this, so she thought she could protect her territorial integrity by integration. She invited Anglo Americans to settle in her territory on condition that they become Mexican citizens. Mexico made extensive land grants to Anglo Americans to induce them to settle and to become Mexican citizens. By 1836, enough Anglo Americans had settled in Texas to declare their independence from Mexico and to hold it with the threat of American intervention. While Mexico had not reconciled herself to the loss of Texas, she was incapable of doing anything about it. Texas had declared itself an independent republic and Mexico was hopeful that it would serve as a buffer state against American expansion. However, in 1846, Texas was annexed to the United States and a dispute over boundaries precipitated the Mexican-American War.

From 1828 to the beginning of the Mexican-American War, New Mexico had remained relatively undisturbed. During this period, the nomadic Indian tribes had practically taken over the whole Southwest. The United States was pushing the Indians westward from the recently acquired Louisiana Territory, the Texans had driven them out of most of the Texas Territory, and the Indian had no place to go except to the Rocky Mountains. In New Mexico, they played havoc with both the Indian pueblos and the Spanish villages. The period of Indian depredations served to complete the isolation of the New Mexico settlements.

Anglo American trappers, prospectors, and traders had begun to drift into the New Mexico settlements from the Missouri region. The Santa Fe Trail began to increase in traffic and trade annually. Many Anglo Americans began to settle in New Mexico, and some intermarriage between Anglos and Spanish was beginning to take place.

In view of the fact that the initial contact between the Anglo and Spanish in New Mexico had been pleasant and friendly, and also because some of the Anglo traders had been functioning as agents of the American Government, they had successfully convinced the ruling Spanish families that their best interests would be served by their annexation to the United States. This made it possible for General Kearney, using the old Santa Fe Trail, which had served to open the doors of commerce between the United States and Mexico, to march into Santa Fe and by a proclamation and the raising of a flag in the plaza square, make Americans out of 75,000 Mexicans. So in a period of 20 years, these people changed nationality identification twice. From Spanish to Mexican and from Mexican to American. Since the New Mexican did not participate in the Mexican War of Independence or resist the American occupation, his nationality identification was purely a legal technicality. The isolation of the villages remained largely undisturbed. The impact of American occupation did not begin to be felt until several years after the Treaty of Guadalupe had been signed in 1848. Nevertheless, the impact eventually came and it was devastating.

THE TREATY OF GUADALUPE:

The Treaty of Guadalupe was, in effect, the conclusion of the Mexican-American War. This Treaty, besides settling the boundary lines of the newly acquired territory, also included certain guarantees to the residents of the area. First, it guaranteed American citizenship to the Spanish American and allowed one year for any who wished to leave the territory and return to Mexico. Only a handful took advantage of this provision of the Treaty. Secondly, it guaranteed complete protection of property rights, including land grants made under both the Spanish and Mexican governments. Thirdly, the Treaty also included a promise of political representation and the implied promise of early Statehood. These were the promises made by the American Government by International Treaty to the people of the Southwest.

The Territory of New Mexico was created in 1850. Statehood was not granted until 1912. For 63 years, the people of New Mexico were denied their civil rights. Under territorial status, the New Mexican was denied any effective means by which he could protect his economic life or the means through which he could provide for public education or any effective use of his political influence. Even though the New Mexicans of Spanish descent remained a majority in the territory, they were able to elect only one Territorial Representative to Congress in 63 years. An unholy alliance between the Anglo and the Spanish "rico" class was able to control the political life of the territory to the detriment of the lower classes. Theoretically public education was organized in the 1880's--but in practice, it was not available to the Spanish villagers until after 1912.

The villagers were, for the most part, small landowners. There were a few extremely large landowners, benefactors of large land grants issued by the Spanish kings. For 30 years following American occupation, Anglo Americans came to New Mexico in small numbers. Many of them were Federal employees, some farmers, ranchers, and quite a few merchants. Many of the original Anglo settlers were Irish Catholics and much intermarriage between this group and the Spanish families took place. If this gradual process had continued for another 50 years, the culture of the Anglo Spanish Indian would have given America an interesting sociological phenomenon.

The main industry in New Mexico, up to about 1880, was raising sheep. Prior to the American occupation, the sheep were driven all the way to Mexico for marketing. After the discovery of gold in California, thousands of sheep were driven to California every year. By the time of the Civil War, the Southwest was beginning to develop a cattle industry. However, it was not until the railroads came to the West in the 1880's that the cattle industry really became of major importance. As the railroads moved West and the cattle industry developed, the competition for range land became very acute. Since most of the range lands in New Mexico were held by a few large landowners, it was in this area that the first major conflicts between the Anglo and the Spanish developed. The valleys and arable lands were generally held by the villagers in small holdings. Some

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of these lands were held in "common"--granted by the kings to groups of settlers and their descendants. With the development of the cattle industry and the coming of the railroads following the Civil War, great competition for land resources developed in all the West. Huge syndicates began moving in and buying land. In New Mexico, the Spanish American began to have legal problems with respect to his land immediately after the American occupation. His right of ownership in most cases was based on possession for more than 200 years. Under the Spanish or Mexican governments, he had not been required to pay property taxes, and he was unable to prove continuous tenure. Many of the property boundaries consisted of natural or topographical markings and engineering surveys were nonexistent. In the case of large land grants, many of the grantees could not prove the legality of their holdings according to American laws. In many instances, papers dating back for 200 years had been lost and proof of ownership required costly legal proceedings extending over many years. Americans introduced a system of property taxes and the New Mexican soon found himself forced to sell a portion of his land to pay taxes.

By the time New Mexico was granted statehood in 1912, nearly all of the large land grants were in the hands of corporations. The corporations were generally composed of Anglo attorneys whom the New Mexicans had hired to represent them in the courts. With the possible exception of the American Indian, no other group in American history has been so legally defrauded of his property as the Spanish American. In the case of the Indian, our conscience has bothered us so much that we have appropriated millions in an effort to compensate him for his loss. The concentration of range lands in the hands of corporations resulted in the erection of fences and the denial of pastures for the flocks of the small landowner. An old Spanish tradition of dividing the land equally among all the children, together with the constricted land resources, soon made landless peasants out of most of the villagers.

COLORADO:

Colorado was created from portions of the Kansas, Utah, and New Mexico territories. The Spanish counties in Southern Colorado had been settled since the early 1800's, and descendants of these early settlers were members of Colorado's Territorial Legislature and were active in the formation of Colorado Statehood. However, up until about 1918, most of the Spanish population remained within the same area. Until recent years, many of these counties remained predominately Spanish. By 1960, only Costilla and Conejos Counties, in the San Luis Valley, retained a majority of Spanish residents.

COMMERCIAL AGRICULTURE:

Commercial agriculture began to develop in Colorado about 1900. The first sugar beet factory was built in Grand Junction in 1899. In the following nine years sugar factories were built at Loveland, Eaton, Greeley, Fort Collins, Longmont, Windsor, Brush, Fort Morgan, Swink and Las Animas. Sugar beets require a great amount of hand labor. Individual sugar beet growers were unable to provide the tremendous labor required in the production of sugar beets. So the sugar companies undertook to supply the labor. The companies first imported German Russians. The German Russians were experienced sugar beet growers in their own country and they soon became growers themselves. Next, the companies imported Japanese. The Japanese turned out to be an industrial lot and they soon became truck farmers and moved out of the hand labor market. In the meantime, the railroads had been using Mexicans from Mexico as section crews and construction workers. The railroads began to share their labor with the sugar companies. Most of these workers were single men--many of them sent for their families and became permanent residents.

The New Mexican did not become a source of labor recruitment until about 1918 following the First World War. Spanish speaking labor agents, armed with fancy brochures, began to appear in the mountain villages of Northern New Mexico. Families were furnished transportation with a guarantee of credit until they received their first pay. Work was paid for on an acreage basis and all the family, including the children, were employed. During the first few years, most of the families returned to their villages at the end of each working season. The expense of recruiting and transporting labor every spring became a very costly proposition to the sugar companies. They soon began to figure out methods by which they could induce the workers to remain in the areas of employment. Their solution evolved the construction of labor colonies in the areas of labor need. These colonies were usually located a mile or two away from the small towns and constructed of adobe. Every effort was made to duplicate the adobe homes of the villagers.

When the labor colonies were completed, labor recruiters went to the villages where whole family groups were induced to move to specified colonies. So the Spanish American was transplanted from a village in New Mexico to a village in Colorado. The villager came complete--he brought his family, his relatives, friends, his customs, as well as his traditions and folk culture. As a matter of fact, his isolation remained almost intact. Recruitment continued, and within a few short years, the New Mexicans grew in numbers. Due to the fact that he lived and worked on a segregated basis, he remained unassimilated. A different language, religion, customs, traditions and culture values made him unacceptable to the majority community. The ultimate result was increased segregation. Segregated schools and segregated churches followed. Discrimination in housing, public accommodations, employment and social contact became a pattern of coexistence. The social status of the Mexican or Spanish American in certain areas of Colorado was comparable to that of the Negro in some states of the South. They were excluded from restaurants, barbershops, theaters, swimming pools, and denied all sorts of public services. They were segregated in schools, churches and housing. More importantly, they were denied employment in any but agricultural work.

The Depression of the 1930's served to magnify the problem for the Spanish American and the Mexican. Thousands became dependent on public welfare for their subsistence. Discrimination became even more pronounced as the unemployed Anglo blamed the Spanish American for his inability to find a job for himself. The economic ills of the country were blamed on foreigners, and in the eyes of the Anglo the Spanish American was a foreigner.

The Bureau of the Census has never been consistent in its enumeration procedures. Therefore it has been most difficult to ascertain the exact growth of the Spanish population in Colorado. Up through the 1940 Census persons whose mother tongue was given as Spanish were classified as Mexican. Obviously, this classification resulted in erroneous tabulations. Since some of the enumerators themselves were of Spanish speaking background, they refused to classify themselves as Mexicans.

The 1950 and the 1960 Census made the enumerations on the basis of Spanish surname. While this method of ethnic identification leaves room for some error, experts in this field believe it to be 95% accurate.

The 1960 Census figures indicate the population of Spanish surname persons in Colorado was 157,173.

Colorado Counties with 2,500 or more population of Spanish surname are:

Adams	8,542	Jefferson	2,515
Arapahoe	2,987	Las Animas	7,443
Boulder	3,103	Mesa	2,612
Conejos	4,476	Otero	5,328
Costilla	3,065	Pueblo	25,437
Denver	43,147	Rio Grande	3,477
Huerfano	3,608	Weld	8,831
El Paso	6,135		

NOMENCLATURE:

The matter of ethnic identification has always been a problem to the Spanish American. Prior to the American occupation, the New Mexican called himself a "mejicano". This name is still used when group members refer to themselves within the group. The name "mejicano" to the New Mexican, has a provincial connotation and does not imply nationality as proved by the fact that they called themselves "mejicano" long before they were Mexicans. Until the early 1900's, when large numbers of Mexican immigrants began to come to the Southwest, "Mexican" in English and "mejicano" in Spanish, were well accepted terminology. Discrimination and lack of social acceptance of the Mexican immigrant forced the "mejicano" to attempt to coin names in an effort to bring out his own heritage of American citizenship. The "mejicano" may be reluctant to forsake his traditions and his way of life for the sake of complete acceptance; however, he is extremely proud of his American citizenship and his patriotism is insulted when he is referred to as a Mexican. Therefore, such names as Spanish American, Spanish speaking, Spanish named, Hispano, Latin American and Mexican American, have been coined to describe the group. Since none of these names is really accurate and both the Anglo and the Spanish have inherent feelings regarding hyphenation, the question of an appropriate name remains unresolved. The manner in which the Census figures have been tabulated in classifying all persons with Spanish names of Spanish language as one population group makes the determination of origin almost impossible. It is estimated that 90% of Colorado's Spanish named population are of New Mexican origin, and the balance of Mexican immigrant background.

New Mexicans and Mexican immigrants or their descendants look alike. They speak Spanish, are generally Catholic, have similar family traditions, and many cultural similarities; yet there are many differences. While they both speak Spanish, they are immediately identified upon oral expression. The New Mexican speaks a Sixteenth Century Spanish, colored by 300 years of colloquialisms found only in literature of that age. Cultural concepts formed by long isolation and influenced strongly by a static environment are in many instances different and more firmly rooted in the New Mexican. Traditionally, the two groups have been thrown together in employment, housing, and identification. They both suffer the same discrimination and non-acceptance. These factors have tended to merge the two groups into one cultural minority.

The Spanish surnamed Coloradoan constitutes 9% of the State's population. Statistically, he represents a disproportionate number in correctional institutions, has a high rate of juvenile delinquency, public dependency, and more significantly, in school drop-outs. He is commonly referred to as the "Spanish American or Mexican problem" and has become the concern of every social agency. Hopefully, an understanding of his history, his traditions and his culture will enable the professional to understand him and help him become a contributing member of American society.

Resource Material

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ECONOMICS - GOLD, GLORY AND GOD

An area which Mr. Valdez leaves open can best be described as economics. What differences are evident between English and Spanish settlements in the New World? Why did the Spanish come to the New World?

The following enclosure was written by Dr. Arthur Campa. It is an excerpt from a speech entitled "Mutual Understanding", prepared for delivery at the Sixth Annual Cultural Workshop, November 2, 1961.

Dr. Campa comments on this economic history:

English culture was an insular culture, highly integrated and closely organized, whereas Spanish culture was peninsular and highly individualized. Moreover, the Spaniards came to the New World in an enterprise of discovery--not to discover the New World but to discover a new route to India. They continued their search for this new route until they finally achieved it by sailing around South America. They continued in that same frame of mind in search of something; of land, of riches, of gold and also in search of the kingdom of heaven upon the earth. Ponce de Leon was looking for the Fountain of Youth, and the early fathers were looking for souls to save.

The English, on the other hand, came to a land already discovered. They sought it as a haven, a refuge from political and religious persecution. They proceeded to build their homes, raise families and build a new nation. This insular group had no desire to assimilate another race of people nor acculturate any of them. They wanted to live apart and maintain their identity.

The Spaniards came on the height of a humanistic wave and set up the type of organization which gave them independence and personal liberty at the expense of the natives. The encomienda, the hacienda and all other political, administrative units were subdivisions of the larger Empire where the king held the biggest stakes, and spread from Chesapeake to Patagonia and as far west as the Philippines. These two forms of social organization, the closely knit organization and the individualized form of culture date back to colonial days, and eventually led to totally different types of cultural orientation.

DO CULTURES CHANGE?

Spanish interrelation with other groups has been a progressive thing. First they lived side by side with the Indians and interchange took place. Now, living side by side with the Anglo some interchange is taking place. Dr. Campa once again comments on some obvious and not so obvious cultural interactions.

Dr. Campa also comments on some linguistic and economic interrelations in the Anglo Spanish complex:

There are many areas in which both cultures, Spanish and English, in the Southwest have crossed each other's borders without fear of recrimination and with considerable understanding. Linguistically, English is the language of the dominant culture, and is the language used by both cultures, but even those greatly opposed to each other's cultures find it necessary to use partially or wholly the English and Spanish language. (The most effective swearwords for the Spanish speaking are found in English and vice versa.) Seriously, the English language borrows more from Spanish in the Southwest than from any other modern language and the inverse is true of Spanish. How else would you speak of chaps, lariat, sombrero, bronco, tomato, potato and chocolate than by using words that have come into the English language through Spanish. And what would a Spanish speaking person do without beisbol, futbol, club, control, lider, etc. I think that linguistically the two cultures have gone beyond coexistence and have reached a mutual understanding.

Economically the same interrelations are apparent right here at home. The Spanish speaker buys dry cereals, corned beef, ham and eggs, fried chicken, and hamburgers along with all other Anglo American products on the market. And the Americano has parlayed chile con carne, tacos and tamales through drive-ins, assembly line production canned goods and TV frozen dinners into one of the most lucrative enterprises today. In fact, he has learned two things in this acculturation process; how to make edible hominy and how to prepare Spanish rice.

In trying to understand the Hispano culture the following passage written by Dr. Campa may be of help.

The sanctions that govern folk conduct are almost sacred and they don't like to be told how to handle their affairs or how to behave. The profile of Spanish speaking folk society is rather marked and consists of additional elements to those which a folk society pure and simple advert. For example, one of the basic differences is the one which stems from individualism or personalism. This in turn derives from the individual's responsiveness to feelings rather than necessity or duty. Feeling is a subjective passion which acts as a trigger to Spanish temperament, the motivating force which underlies action, thinking, and life in general. It is completely detached from a practical or an organized course of action. It seldom leads to cooperative effort and for that reason is hardly ever conducive to civic-mindedness in the community. On the other hand this culture trait brings a lot of personal satisfaction and enjoyment. Duty may dictate that a student prepare his lesson today and necessity may likewise advise the same, but when the telephone rings, the feeling takes over and she says: "Yes, I'll go dancing," which you must admit is more enjoyable.

There is another area of cultural difference which is probably the most difficult to understand because it is so involved in cultural values and that is the *sense of being*. It is exemplified by such a question as might be heard in ordinary conversation. One usually asks when wishing to identify someone: "What does he do?" or "What does her husband do?" It is a natural question for a culture where action is important. In Spanish such a question would be awkward to phrase. "Que hace ese senor?" would mean "What is he doing here?" or "Why isn't he here?" The counterpart is "Who is he?" And all that need be said is that IS Mr. So and So. Being is the most he can be, because it is the distinction that can be attained by simply being alive. It is on this point that Spanish culture whether folk or cultivated is a bit touchy. A blow directed at a person's being injures his *amor propio*, his pride of being. In other words, he believes that he has the right to be, whether tall or short, blond or brunette, elegant or careless. The action culture is more concerned with the right to do and is constantly defending it as a constitutional privilege. The real problem comes when you try to equate these two cultural values. One is more static and the other more mobile, that is, the right to do enables a person of lowly *being* to become a person of consequence. But the other tends to stratify society and cause the individual to remain in the same state of being year in and year out, and for generations sometimes. An ideal fusion of these two values would be for one to respect the sense of being and the other to try action as a sort of "operation boot-straps".

There are a number of culture traits in Spanish society which are supposed to be distinguishing characteristics, such as courtesy. Not that courtesy is absent from the Anglo inventory, but the manner in which it originates is different. Courtesy to the Anglo American is more objective, it is propriety more than feeling. Again it is a matter of duty and necessity. What is the right thing to do under given circumstances? If you must know, you consult a manual much in the same manner in which a lawyer would consult a law book to clarify a point of law. Not only that, but there are people who make a living advising as to what proper behavior is under such circumstances as weddings, coming out parties, etc. In Spanish culture, courtesy is a human attitude, and individual feeling of one person for another. However, the same attitude does not prevail towards collective society or to an impersonal institution such as the law, with the result that there is less regard for the latter.

Perhaps the preceding information has whetted your appetite to find out more about this group of people. Many teachers have found the Hispanos' lack of planning for the future a very frustrating experience. How do you deal with a person who has no concept of the future? Doesn't he realize he is doomed to failure if he doesn't try now? These are common comments made by teachers.

Dr. Arthur Campa in "Manna is Today", from _Fruit of the Vine_, an anthology of western writers, comments on the Hispanos' preparations for tomorrow.

An educator was being shown through the rural districts in the mountainous sections of New Mexico late in the fall, and noticed that there were no stacks of wood for the winter. He inquired from his traveling companion what sort of fuel these people used, and was informed that they used firewood. "But", he insisted, "where do they store it?" He was told that the wood from the neighboring woods was never stored. It seemed very strange to a man who projected himself into the future that the New Mexican mountaineers should make no provisions in advance for the coming winter. The educator continued asking: "What do these people do when they need wood?" Whereupon he was promptly informed that the Mexicanos get their wood when they need it, and not before.

To most observers this attitude toward life means nothing more than indifference and laziness; to others it appears to be a series of contradictions. It is contradictory if we call it laziness and sheer indifference; not that there may not be, as in all men, those who are in reality indolent. But, laziness is an indisposition to exertion, and not a sequence of activity and inactivity. We characterize the Mexican peasant as a lazy indifferent fellow, yet the markets in Mexico are filled with millions of craft products meticulously made by hand, and with superb craftsmanship. The same peasant who sits in the sun and enjoys his leisure turns out millions of sarapes, crockery, etc., but he uses a different yardstick in employing his time and accounting for the future. A certain wantlessness restrains his acquisition of wealth, and living in the present consumes what the provident puts away for the future.

Yes, the Mexicanos in New Mexico continue living _today_. Thoughts of the morrow are far removed from their consciousness. Their Anglo brothers push on with their sights set on the future. Young boys turn to little men, young girls to little women. The former have bank accounts, the latter hope chests, but the Mexicano plays when he is a boy, works when necessary, pays for the bride's outfit when he marries her, and in his old age turns back and says: "Alla en mis tiempos." (Back in my day.) He has no desire to be young again, he is happy with the present, ages gracefully, and will derive great pleasure from recalling the past. It is his romanticism, a long sequence of past realities. Old women need not paint their face to appear young, not do old men need to turn into foxy grandpas. When they were young, they were allowed to do what young folks do, and their parents lost no sleep because their children had no thought of tomorrow.

As teachers we must begin understanding others from their point of view. The influence of a culture or language on a child is difficult to measure and is a very personal thing.

"The Acculturation of the Bilingual Child", Chester C. Christian, Jr.

> ...."The fact has often been ignored that to human beings born into any language and culture, that language and culture represent their existence as human beings....their own particular way of being human....and that taking this away from them is in a very real sense an attempt to take away their lives....an attempt to destroy what they are, and to make of them a different kind of being. This is true even when they are willing to assist in this process of destruction."

The Spanish American child in the Southwestern United States is rarely a product of a pure Spanish, Indian or Mexican culture and therefore his subculture is a product of these several cultures. His subculture is far removed from its original source and therefore not as strong, yet this culture is nurtured in the home and his language patterns are those of the hearth and table. They are dear to him.

ACCULTURATION

The two following outlines are provided to demonstrate differences of organization and values between the Spanish and Anglo societies. The first outline shows the closeness and noncompetative basis of the Spanish settlement in contrast with the competative goals of the Anglo community. The outline ends by suggesting several conflicts that arise as the Hispano begins to acculturate.

The second chart deals with this acculturation process and shows the heavy price in loss of his cultural traditions that the Hispano must pay to become fully acculturated.

A SPANISH SPEAKING PERSON IN AN "ANGLO" SOCIETY

Prepared by

Dr. Julian Samora

I. Brief historical background

    A. Colonizing period
    B. Period of isolation
    C. Being Mexican
    D. Being American
    E. Large scale Mexican immigration

II. Spanish American village culture

    A. Village form of settlement

        1. Small population units

2. Extensive kinship ties within community
3. Relationships with the same people in numerous roles
4. Clear, unambiguous relations with everyone else
5. Importance of the family group

B. Isolation (cultural and geographical)

1. Almost completely isolated 1600-1800
2. Missed full effects of Renaissance, Reformation and Industrial Revolution
3. Little opportunity for diffusion of cultural elements

C. Slow rate of change

1. Related to isolation
2. Innovation unimportant
3. Resulted in lack of orientation to the future

D. Oral tradition

1. Extended knowledge impossible
2. Little reading or writing
3. Limited growth of knowledge
4. No emphasis on formal education

E. Leadership pattern

1. Rooted in family and kinship organization, church and "patron"
2. Little opportunity for social mobility or improving personal status
3. Personal relationship with leaders

F. Seasonal rhythms

1. Dictated by agricultural way of life
2. Daily rhythms not emphasized
3. Time carried no particular emphasis
4. Periods of crisis handled well within the culture

G. Little division of labor

1. Most people had same abilities and skills (age and sex-wise)
2. Little speculation
3. Tools of production available to all
4. Self-sufficient economy
5. Little opportunity for trade

H. Patron system

1. Legitimized dependency relationship
2. Personal relationship with authority figures
3. Personal rather than abstract loyalty patterns

I. Sacred orientation

1. Closeness to and dependency on nature

2. Close relation between sacred and secular matters
3. Development of attitudes of resignation and acceptance

The above are almost in direct contrast to "M/American" culture, as will be shown.

III. Some "Anglo" value orientations

- A. Achievement and success
- B. Activity and work
- C. Humanitarian mores
- D. Efficiency and practicality
- E. Progress
- F. Material comfort
- G. Freedom
- H. External conformity
- I. Science and secular rationality

IV. Some obvious points of strain assuming two distinct cultures

- A. Village life vs. city life
- B. Isolation vs. great contact
- C. Slow vs. rapid social change
- D. Oral vs. written tradition
- E. Institutional vs. personal leadership
- F. Simple vs. complex division of labor
- G. Sacred vs. secular tradition
- H. Dependence vs. independence
- I. Primary vs. secondary personal relationships
- J. Being vs. doing

V. The individual's problem in a bicultural situation

A. If he doesn't internalize the "Anglo" value orientations

1. The parent culture

    a. Encourages change
    b. Places limits on change

2. The accepting culture

    a. Encourages change
    b. Places limits on change

SCALE OF ACCULTURATION

SPANISH SPEAKING INTO ANGLO AMERICAN

From SPANISH AMERICAN . . . . To ANGLO AMERICAN

	TRADITIONAL	LOW	MEDIUM	HIGH	FULL
RELIGION	Usually Catholic Life hereafter. (Blind faith)	Usually Catholic Life hereafter (Blind faith)	Catholic, some Protestant. (More enlightened faith)	Catholic or other denominations. (Rational faith or weak churchgoers)	Catholic or other denominations. (Rational faith. Agnostic, atheist.)
FAMILY	Extended family. Large. Autocratic: Counsel of oldest member.	Extended family. Medium to large. Autocratic.	Some extended relations. Medium in size. Less autocratic.	Very little extension into economics. Medium in size. Paternalistic.	No extended family. Small to medium size. Paternalistic or democratic.
EDUCATION	Illiterate or barely literate (the peon class). Ruling class refined and polished, but nonexistent now.	Speak English brokenly. Mothers teach girls, fathers teach boys. Low elementary. Blind faith in education.	Both parents speak English. Elementary and high school. Some value to education.	Some parents have college education Anglo middle-class value to education.	Has lost contact with ancestral culture, except in folklore.
ECONOMICS	Agrarian. Subsistence level Current high proportion on welfare.	Own plot of land. Unskilled labor. Subsistence income. Welfare: high proportion.	Ranching and farming. Semiskilled, skilled. Lower professions. Low to average income.	Professional. Larger business. Clerical, etc. Average to above average income.	Has lost contact with Spanish American practices.

SCALE OF ACCULTURATION

	TRADITIONAL	LOW	MEDIUM	HIGH	FULL
HEALTH	Folkway medicine and practices. Superstitions. Herb medicine. Poor sanitation facilities and knowledge.	Folkway medicine. Patent medicine. Little professional medical attention except welfare cases. Poor sanitary facilities.	Some folk medicine. Professional medical and hospital attention. Fair sanitary facilities.	Professional and hospital attention. Modern sanitary facilities.	Follows major culture beliefs and practices.
POLITICS	Peon: Apathetic. Patron: Sharp politician. (Both nonexistent now). Now uninterested and think of politics as form of recreation.	Lower class: Apathetic. (Recreational concept.) Or interested only at local level. Higher classes are sharp politicians at local and county level.	Lower class is apathetic (recreational). Middle class value on franchise; local political boss; hold county offices; few hold state offices.	Lower class apathetic (recreation). Middle-class value on franchise; local county political bosses and offices. Upper-middle state political bosses.	Practice major culture participation.
RECREATION	Family. Communal. Noncommercial.	Family. Communal. Some commercial.	Little family recreation. Noncommunal. Commercial.	Very little family recreation. Noncommunal. Commercial.	Has lost contact with early culture; participates in major culture activities.

Thus far we have introduced the history and some cultural values of the Hispano. While his culture has a rich background it becomes obvious that the Hispano must adapt in part to the contrasting and dominant Anglo culture while maintaining his own background. It is at this point of acculturation that many Hispanos face a grave problem. They must change to a degree, but their environment and cultural attitudes meet such a contrast when placed with Anglo expectations that often failure is the result. The failure is surely one on the part of both cultures. However it is the Hispano that pays a price for it. This price for failure comes in the areas of education, job opportunities, and income. The end result is poverty.

We have attempted to show this road to poverty in the forms of graphs.

> Statistics Involving the Education Levels, Job Opportunities, and Economic Condition of the Hispano. Statistics from The Status of Spanish Surnamed Citizens in Colorado, Colorado Commission on Spanish Surnamed Citizens, 1967

It is regrettable that the graphs can not be put on a circular page to emphasize that the problem is a cycle, it begins not at one point nor does it end. Rather it is a continuing cycle, a cycle of poverty.

This cycle of poverty has been most clearly described by Dr. John Meir and Dr. Glen Nimnicht of Colorado State College. They state "The cycle of poverty means this: The deprived child enters school, fails because of his background, and drops out as soon as possible. He returns to his slum with its frustrations, crime, mental illnesses, and unemployment only to raise the next generation to repeat the same cycle."

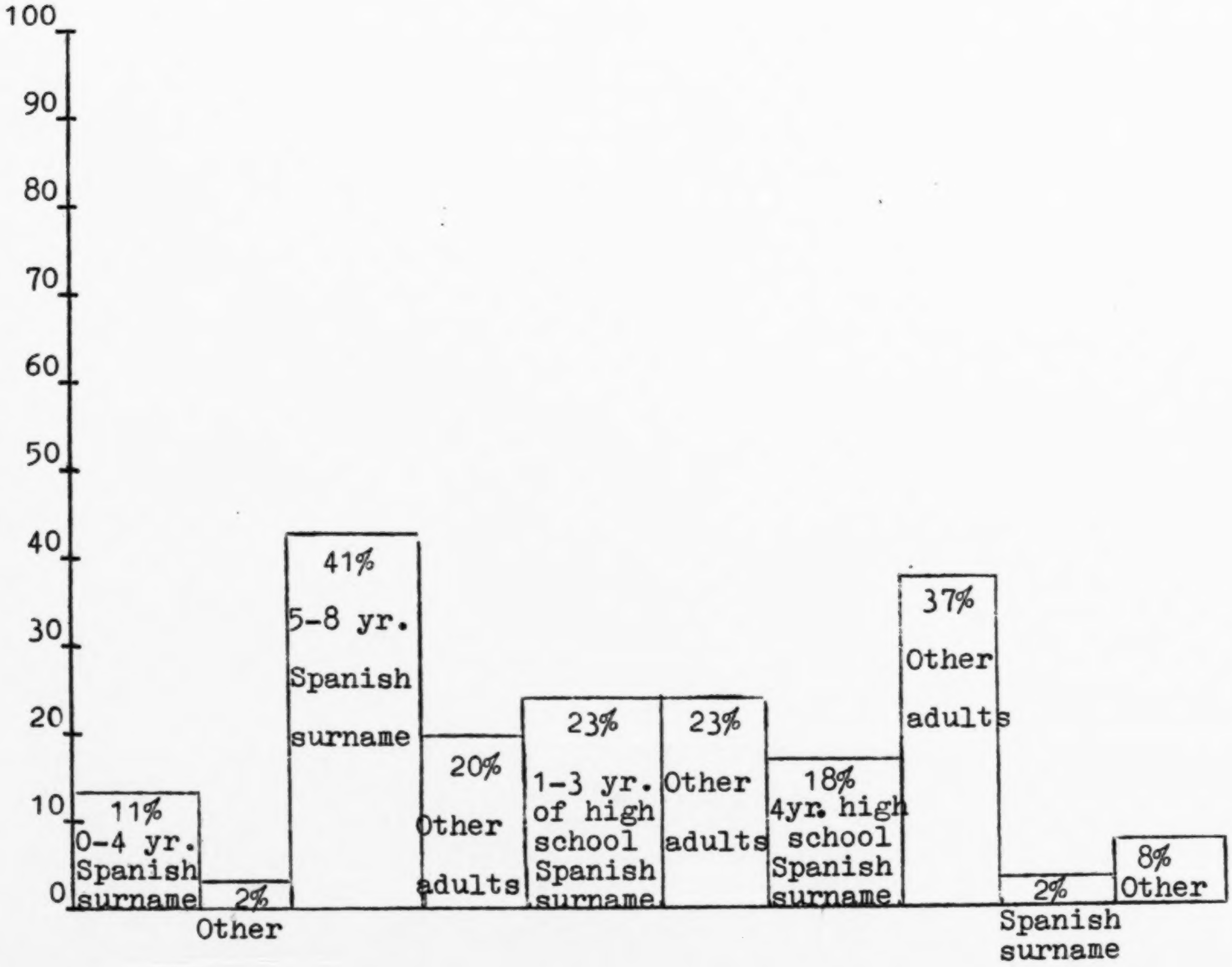
We suggest that this cycle can be slowed through the intervention of teachers who are aware of it and who are willing to accept, understand, and fashion a program to meet the needs of the Hispano child. We hope the following statistics will show the need for teacher intervention.

This first graph shows the various levels of education from 0-4 years up to completion of high school. A percentage comparison in years of schooling is made of the Spanish surname adults to other adults. The figures are not of the general Colorado population, but are ones from Adams County.

Dr. Arthur Campa, "Mutual Understanding" (speech prepared for delivery at the Sixth Annual Cultural Workshop, November 2, 1961).

Dr. Arthur Campa, "Manna is Today", Fruit of the Vine, an anthology of Western Writers.

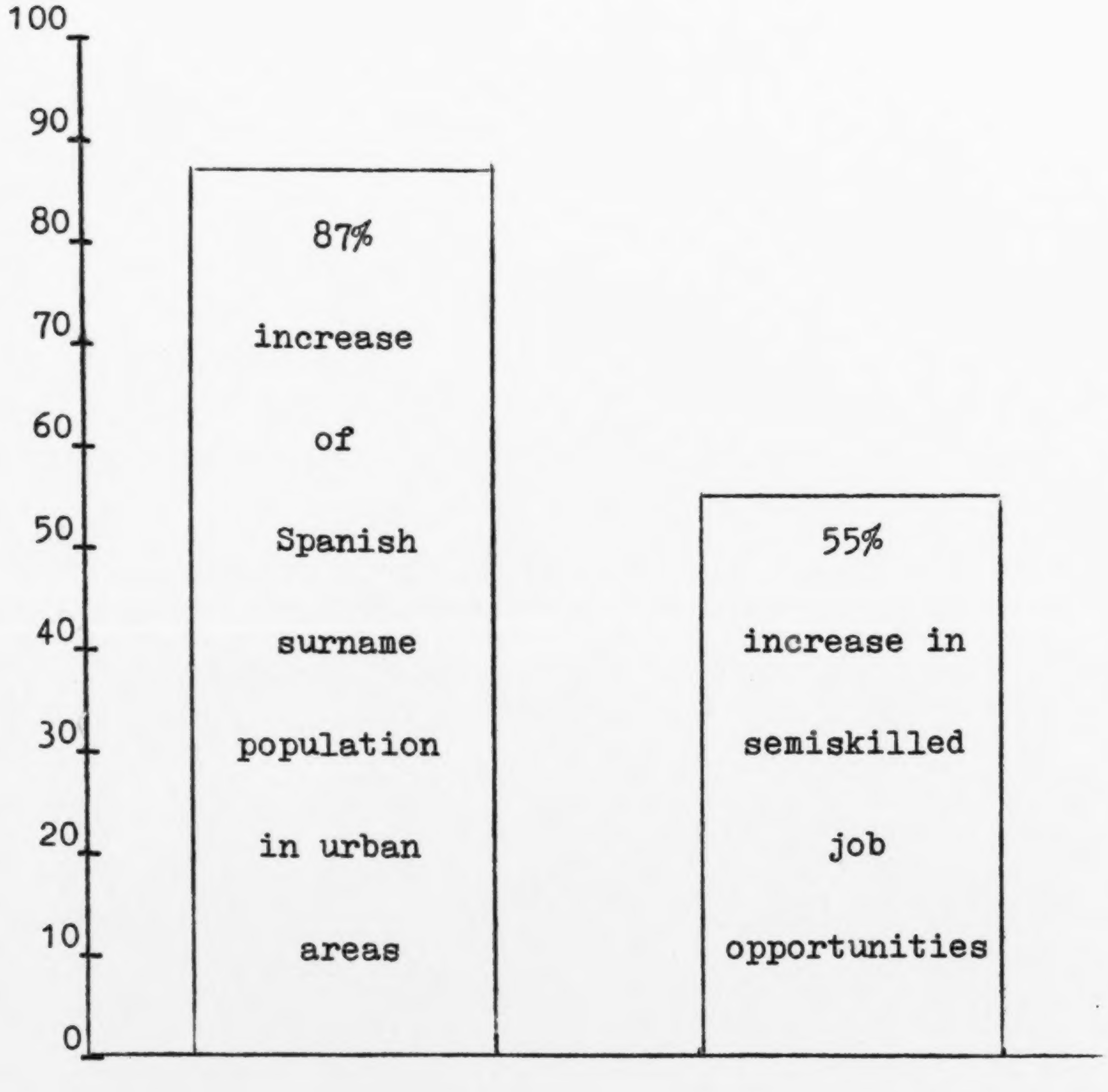
The percentage of Spanish surnamed population completing various years of education in Adams County as compared to other adults.



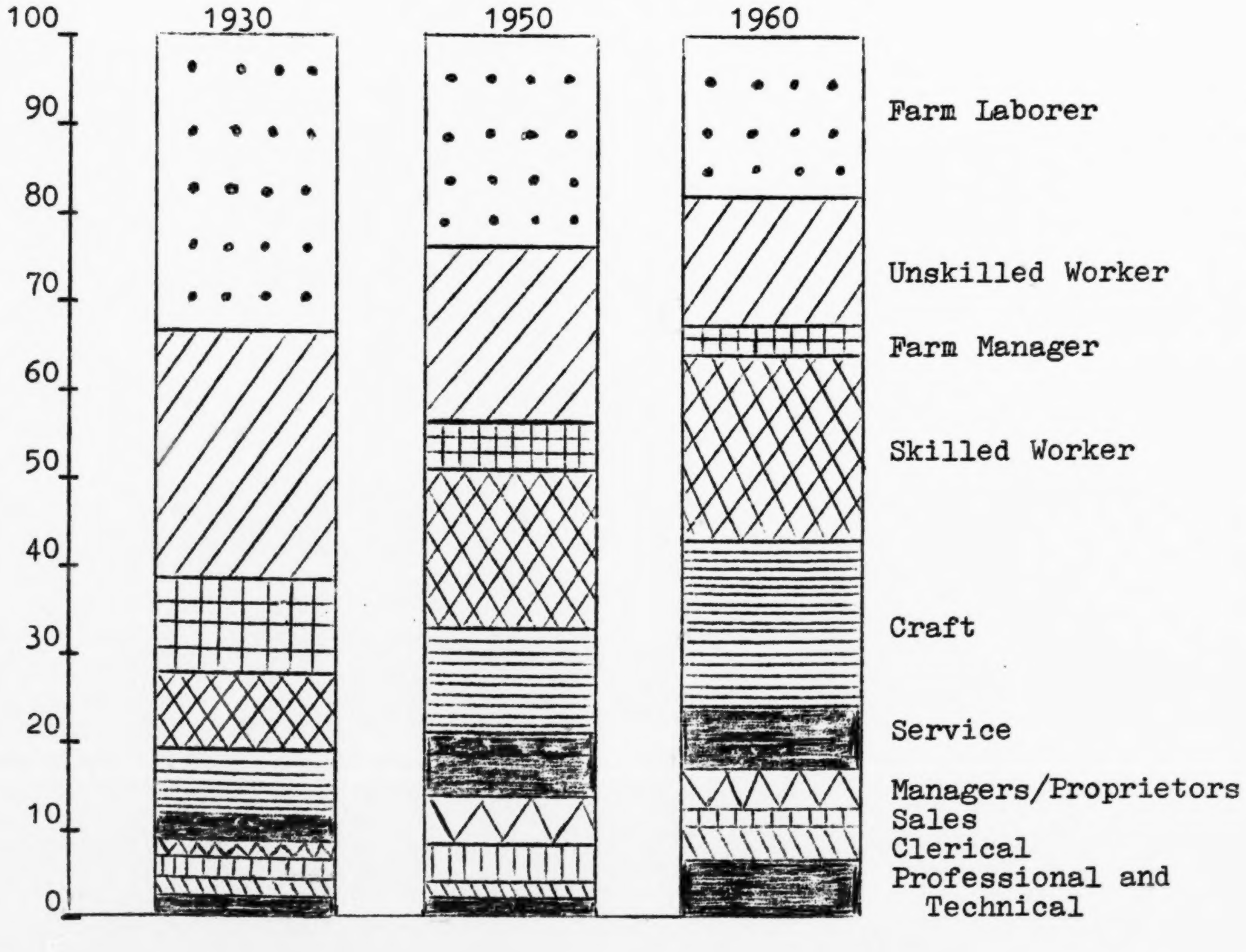
The averages of educational statistics similar to these show that the average number of school years attained among the Spanish surname population is 8.9 years. Among the rest of the adult population the average is 12.1 years.

Keeping in mind the difficulties of educational attainment the second graph shows one possible reason of unemployment among Hispanos in Colorado. The graph shows the influx of Spanish surnamed people into urban areas between 1930 and 1960 and compares this to the increase of semiskilled jobs. It must be noted also that while the Hispano culture is agrarian, almost ¾ of the Hispanos live in urban areas. Thus their need is urban not rural employment. The lack of such employment is obvious in the graph.

Employment facts related to semiskilled labor opportunities from 1930-1960 as compared to the influx of Spanish surname people from the rural to urban areas in Colorado.

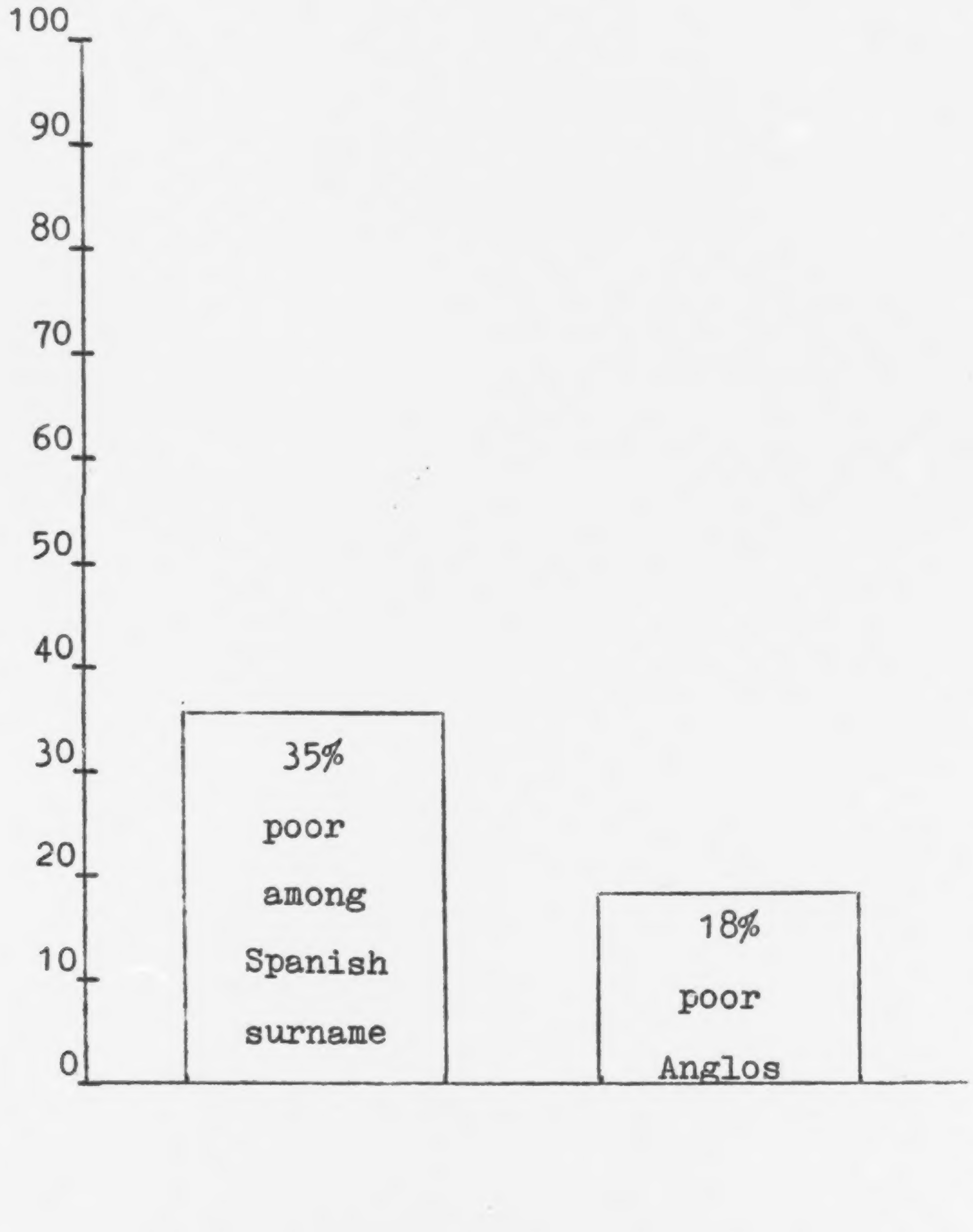


The following graph is used to represent the decrease in farm labor and unskilled jobs and the increased necessity of the Hispano to attain enough education and skill to fill more demanding jobs. The graph is evidence that the growing employment field demands higher skills.



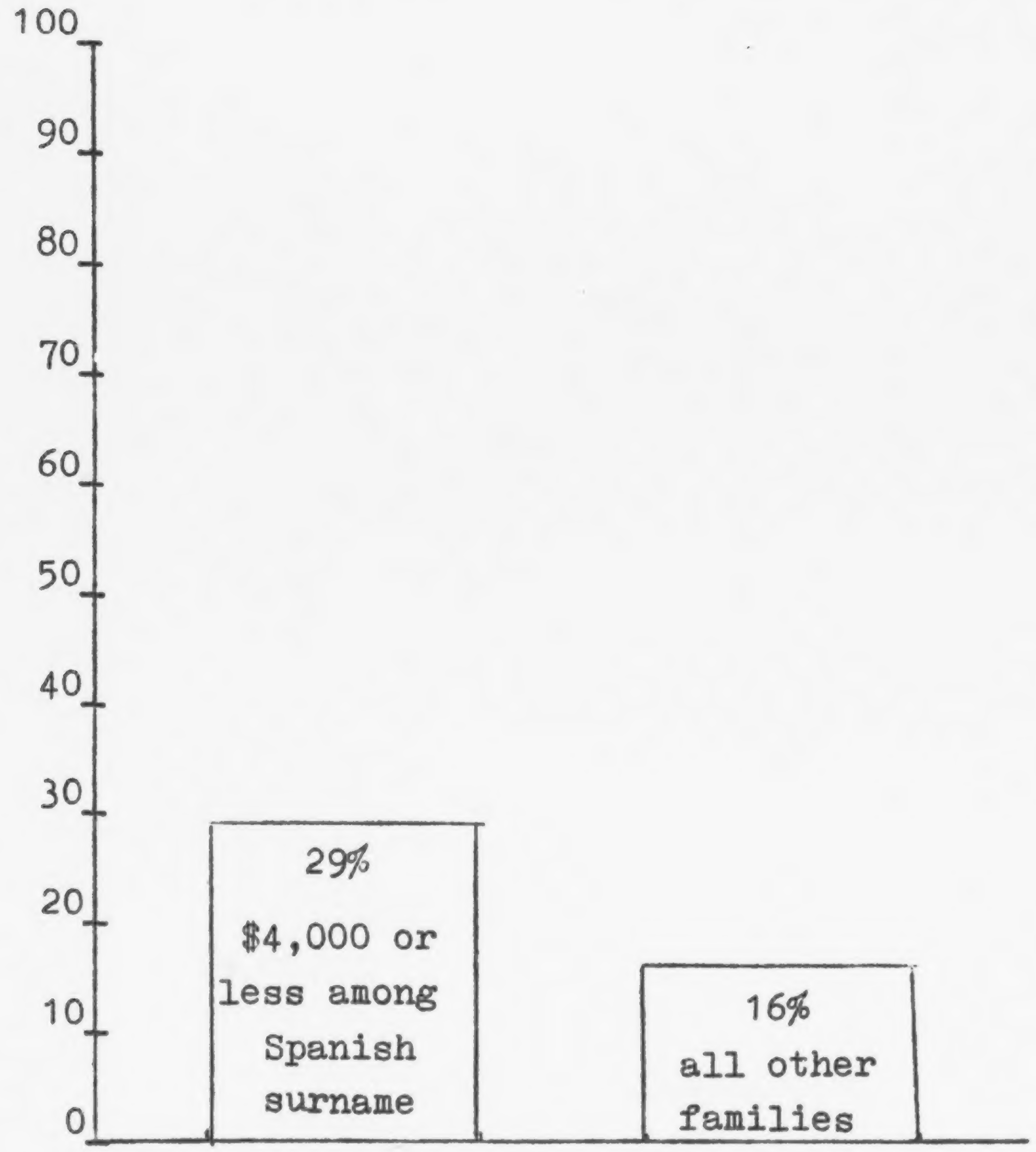
To show the poverty that results from lack of education and the resultant unemployment, the next graph depicts the percentage of poor families in the various population groups in Colorado.

Percentage of poor families in various population groups in Colorado - annual income under $3,000 in 1959.



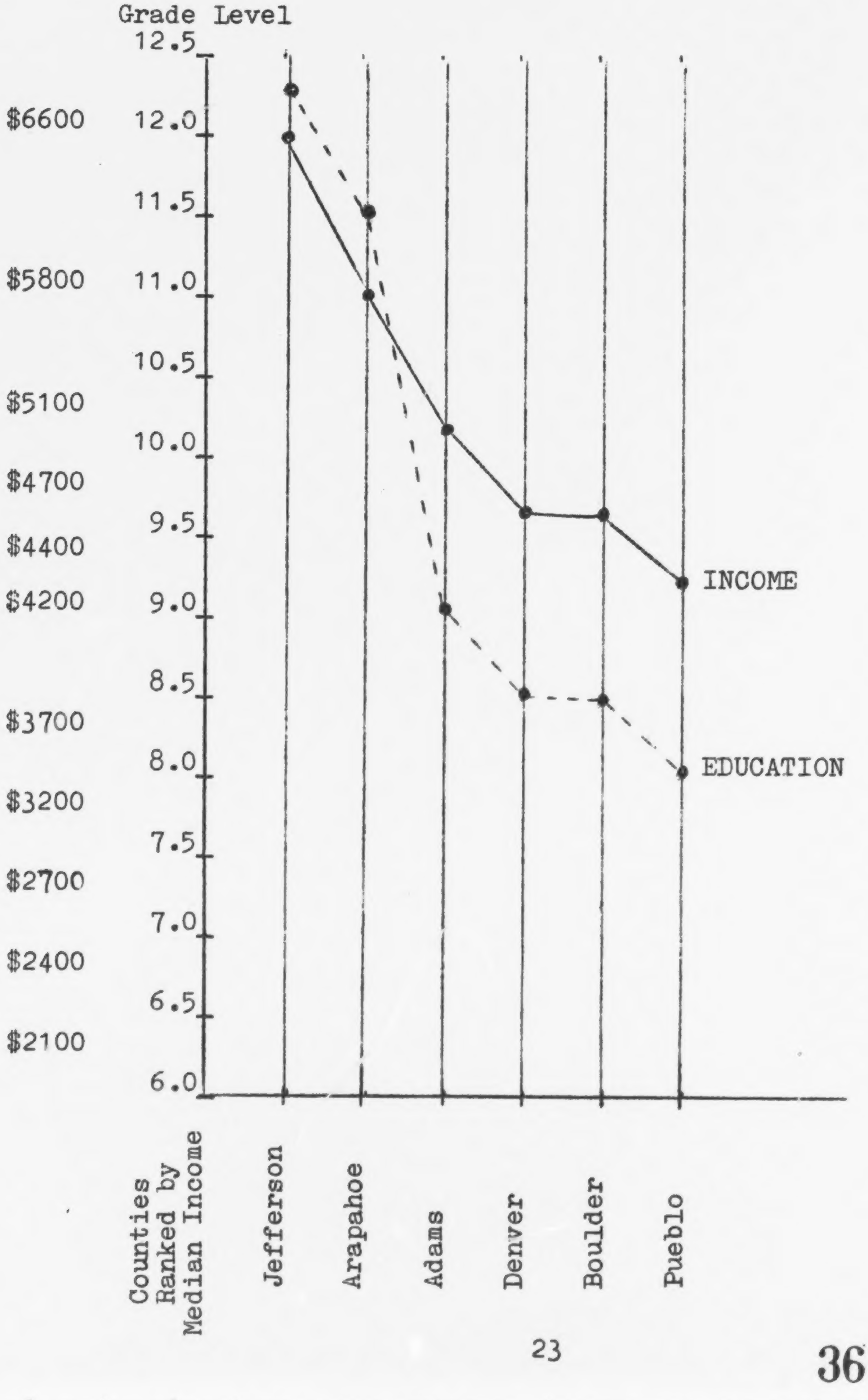
To demonstrate the poverty among Hispanos in Adams County, graph 5 relates a percentage comparison of Spanish surname families to all other families that are making less than $4,000 annually.

Percentages of Spanish surname families in Adams County with an annual income of $4,000 or less compared to all other families in the county in 1960.



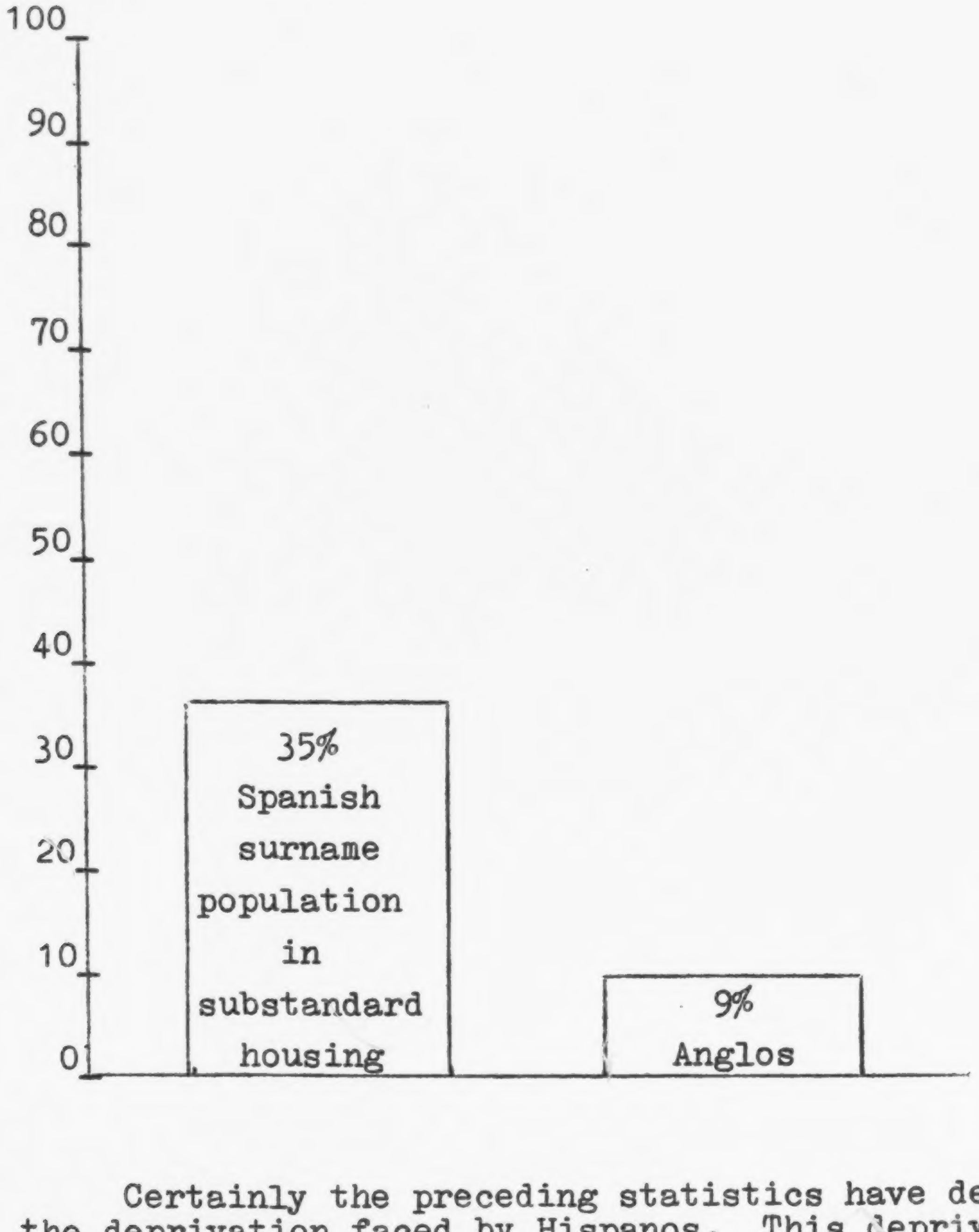
To further emphasize the economic problem that is created by the failure Hispanos find in school, the next graph compares the level of education to the average income of Hispano families in surrounding counties.

Comparison of educational levels with median income among the Spanish surnamed population in the surrounding counties.



The last graph relates that, faced by poor education, and lack of jobs, the Hispano is forced to continue life in not only an economically poor situation but in a poor physical environment as well. This graph deals with a percentage comparison between the number of the Spanish surnamed and the number of Anglo population that live in substandard, overcrowded housing in Colorado.

Percentage of Spanish surnamed and Anglo population living in overcrowded housing in Colorado.



Certainly the preceding statistics have demonstrated some of the deprivation faced by Hispanos. This deprivation will not cease with time; it will cease when the institutions that shape society begin to respect and understand these contributors to our society. The public school and its teachers must play a vital role in this area.

EDUCATION

ABOUT SCHOOL

He always wanted to say things. But no one understood.
He always wanted to explain things. But no one cared.
So he drew.

Sometimes he would just draw and it wasn't anything. He wanted to carve it in stone or write it in the sky.
He would lie out on the grass and look up in the sky and it would be only him and the sky and the things inside him that needed saying.

And it was after that, that he drew the picture. It was a beautiful picture. He kept it under the pillow and would let no one see it.
And he would look at it every night and think about it. And when it was dark, and his eyes were closed, he could still see it.
And it was all of him. And he loved it.

When he started school he brought it with him. Not to show anyone, but just to have with him like a friend.

It was funny about school.
He sat in a square brown desk like all the other square, brown desks and he thought it should be red.
And his room was a square, brown room. Like all the other rooms. And it was tight and close. And stiff.

He hated to hold the pencil and the chalk, with his arm stiff and his feet flat on the floor, stiff, with the teacher watching and watching.
And then he had to write numbers. And they weren't anything. They were worse than the letters that could be something if you put them together.
And the numbers were tight and square and he hated the whole thing.

The teacher came and spoke to him. She told him to wear a tie like all the other boys. He said he didn't like them and she said it didn't matter.
After that they drew. And he drew all yellow and it was the way he felt about morning. And it was beautiful.

The teacher came and smiled at him. "What's this?" she said. "Why don't you draw something like Ken's drawing? Isn't that beautiful?"
It was all questions.

After that his mother bought him a tie and he always drew airplanes and rocket ships like everyone else. And he threw the old picture away.
And when he lay out alone looking at the sky, it was big and blue and all of everything, but *he* wasn't anymore.

He was square inside and brown, and his hands were stiff, and he was like anyone else. And the thing inside him that needed saying didn't need saying anymore.

It had stopped pushing. It was crushed. Stiff.
Like everything else.

--Anonymous

The vicious circle of poverty, poor education, and poor job opportunity perpetuates itself. How responsible are education and teachers for continuing this cycle? Can education and can teachers do anything to alter, halt, or perhaps slow the cycle down? We can.

A clearer understanding of the child's environment is obvious in the following selection, "Relevant Curriculum for the Spanish Surnamed Child in the Schools" by John F. Garcia, December 1968. Since the Hispano is a disadvantaged child Mr. Garcia's comments are valid.

The disadvantaged child unfortunately lacks in depth the exposure to and involvement in those values that build strong positive attitudes which develop intrinsic motivation and are prerequisites for success in the middle-class curriculum. Too often the very struggle for survival which begins from the cradle occupies his every waking moment. Thus he develops little concern for the future, lives for the present, with the grim and cruel reminder of his miserable past holding him in psychological bondage from which there is little hope of escape. Negative and hostile, as well as ambivalent attitudes toward social institutions and people are internalized by the time he reaches school, and are further reinforced to a point of irreversibility by an indifferent and generally apathetic public school. A unique and distinct learning style develops and is internalized, little understood, and inadvertently perpetuated by the school. All the dynamic interrelating forces at work create in the disadvantaged child a unique pattern of learning, a limited level of aspiration, and a hopelessness toward life that does not complement the learning style and value system that is required to succeed in the middle-class curriculum. Yet educators in the past and present continue on a course that spells failure for the majority of the disadvantaged in the schools today. The school continues to add to his shyness and reticence, reinforces the feeling that he is different, erodes his self-concept, and through a system of testing, brands him a retard on the basis of standardized tests that have little or no meaning because of his deprived and limited cultural background. The masochism imposed by the public school system on the majority of disadvantaged children is intolerable and grossly unfair. We need a new direction and a sincere effort to cope with these children.

I have mentioned previously the deprived background which penalizes the child because he lacks those experiences essential to compete and succeed in the middle-class curriculum. For the Spanish named child, the most obvious handicap is poor language development.

The culturally deprived child is generally not read to very much by adults, the home lacks books, magazines, and newspapers. The lack of reading adults does not motivate him to read to satisfy his curiosity and the linguistic model provided by his parents and peers is extremely faulty. He receives very few corrective stimuli regarding his grammar, pronunciation, and enunciation. He suffers from a paucity of abstractions and conceptual development. He is usually laconic and reticent because of his inability to communicate freely, accurately, and with self-assurance. His auditory discrimination is substandard, and the gap widens as he moves horizontally in the school setting usually on the basis of social promotion, which further widens the academic gap.

It is no wonder that the majority of disadvantaged children arrive at the school with a vocabulary of 300 to 4,000 words, compared to 3,000 to 4,000 for their middle-class counterparts.

The culturally deprived child manifests a high degree of deficiency in language fluency and precision. His grammar is inexact and poor, his immediate recall and attention span poorly developed and highly restricted in number concepts, self-identity, information, and adequate understanding of his geographical and physical environments. The erosion of the self-concept accelerates as he finds himself relegated to a nonmeaningful existence in the classroom because of limited English fluency and the inability of most teachers to individualize the curriculum to meet these needs.

The culturally deprived child's orientation is attuned to the concrete, immediate. His orientation to language is diametrically different from the middle-class child. He is more attuned to the tangible, the concrete, and the immediate. Thus this learning style is slow, laborious, and less complete, and is highly unacceptable to teachers. He maintains this style of learning simply because he does not have the repertoire of clear stable abstractions and concepts which results in a widening chasm in school between the middle-class child and the disadvantaged child. The result is a frustrating experience of trying to keep up, but being unable and incapable of competing or achieving in the classroom, and eventually dropping out in spirit by the time he reaches fourth grade.

What can the school do to narrow this gap and allow the child maximum success? Keeping in mind the short attention span and the language limitation, teachers need to develop longer interest and attention span. This can be accomplished by first accepting the restrictions common to most of these children, and assigning work commensurate with ability and background, and the use of appropriate instructional materials.

Specific subject matter unreadiness among these children is a consequence of their failure to master basic cognitive and affective skills, and to acquire an adequate base of functional, integrative concepts and principles. Therefore, the initial selection of learning materials should take into account the pupil's existing state of knowledge in the various subject matter areas, no matter how primitive this happens to be. The nature of slowness is a common, identifiable characteristic of the deprived child. While our culture emphasizes speed, there is no reason to assume that disadvantaged children, because of longer learning period, cannot learn adequately basic concepts. They do, and consistently use these ideas in a thoughtful, useful fashion, but not with the speed demanded by the school curriculum in the early grades. Disadvantaged children are slow learners and slow achievers, but is this necessarily bad, considering their background differences? Assignments should be given in small portions, and should be completed in the classroom. To develop attention span, the beginning effort requires small assignments of high interest level and of short duration. Successful completion may lead to longer assignments and relatively limited homework, increasing at different intervals the length of assignments.

SPEED VERSUS SLOWNESS

According to Frank Reissman in his article, "The Slow Gifted Disadvantaged Child," the physical and motoric style of deprived groups is evidenced in a number of familiar ways:

1. They often appear to do better on performance tests of intelligence.
2. They like to draw.
3. Role-playing is an attractive technique to them.
4. They often use their fingers when counting, and move their lips when reading.
5. They like to participate in sports.
6. They employ physical forms of discipline.

The teacher asks, "What can I do?"

Something can be done. Much has been done for you, and yet still more is left for you to do.

Basically you must remember that even if you only have one Hispano student in the school, neighborhood, or class that only makes them a smaller minority.

Dr. Campa in his "Teaching the Spanish American Child Series," No. 9, Curriculum and Instruction, February 1967, states:

> Educators will have to realize the value of utilizing materials in which Hispanic culture can be included, not as a foreign culture, but as part of our own national culture. This is particularly important in the Southwest where Hispanic culture existed for centuries before the coming of English speaking Europeans. This inclusion will give the Spanish speaker added interest in living, a sense of belonging, and an incentive for participation. It will also help to enrich his own cultural background, of which he is not too well informed usually. The benefits derived from the inclusion of such teaching material will not be limited to the Spanish speaker. The English speakers also need a better sense of preparation in historical fact, if all students are going to acquire a global concept of culture. American culture is a complex organism composed of many ingredients. Acquaintance with a component that is so basic because it includes the discovery of America will help to develop intelligent understanding rather than acquiescent tolerance.

Does what the teacher expects of a student affect the student's performance?

The answer is yes. A few paragraphs from the results of a study are quoted here.

TEACHER EXPECTATIONS FOR THE DISADVANTAGED

by Robert Rosenthal and Lenore F. Jacobson
from Scientific American

The results indicated strongly that children from whom teachers expected greater intellectual gains showed such gains. The gains, however, were not uniform across the grades. The tests given at the end of the first year showed the largest gains among children in the first and second grades. In the second year the greatest gains were among the children who had been in the fifth grade when the "spurters" were designated and who by the time of the final test were completing sixth grade.

From these results it seems evident that when children who are expected to gain intellectually do gain, they may be benefited in other ways. As "personalities" they go up in the estimation of their teachers. The opposite is true of children who gain intellectually when improvement is not expected of them. They are looked on as showing undesirable behavior. It would seem that there are hazards in unpredicted intellectual growth.

It would seem that the explanation we are seeking lies in a subtler feature of the interaction of the teacher and her pupils. Her tone of voice, facial expression, touch and posture may be the means by which--probably quite unwittingly--she communicates her expectations to the pupils. Such communication might help the child by changing his conception of himself, his anticipation of his own behavior, his motivation or his cognitive skills. This is an area in which further research is clearly needed.

John Garcia in Relevant Curriculum for the Spanish Surnamed Child in the Public Schools, December, 1968, says:

Too often, preconceived, stereotyped biases on the part of teachers penalize deprived children. Deprived children are not expected to achieve, and generally they do not. This, in my opinion, is a common fault on the part of teachers. They expect little, demand little, and needless to say, they generally set the expectation level and are not disappointed when pupils achieve according to preconceived expectation by demanding little effort. Intrinsic motivation is not a common characteristic of the deprived child, but can be developed. What is needed is a teacher who demands effort, regardless of the correctness of the assignment in the beginning, but teacher expectation needs to be evident and ever present. It is this teacher demand and expectation that is the catalyst in the successful development of intrinsic motivation and the mastering of content.

What do all these things mean for me, the teacher?

The individualized instructional program, which is considered so effective with many children, is of even more importance in personalizing learning for the Hispano student, thus making education realistic, meaningful, and successful, rather than a continuous, tragic, and damaging failure. Many teachers who have worked with the Hispano student indicate that assignments, projects, and most important of all, expectations, must reflect an understanding of the cultural implications. Essentially, each child's capability will be different depending upon his own environmental surrounding, innate ability, and the amount of individual assistance that a teacher can relate to a Hispano child.

CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

This committee, after much study in regard to the Hispano--the Forgotten Minority--cannot overestimate the importance of the teacher in the educational setting. How the Hispano child reacts to his educational life will depend on whether or not the teacher can in fact implement acculturation; however, it is important that the teacher understand that it is not just a matter of "shaping up" and being a "good student" and for him to strive in what is termed the traditional classroom. When a child of Hispanic background decides to "play the game" he is sacrificing a certain amount of heritage and in fact a part of his basic constitution, for he has been taught on a generation-to-generation basis not to compete for the sake of outdoing the other person, but rather to live a life of concern and compassion for his fellow brother.

It is up to the teacher to provide the bridge, to extend the arm, and indeed to carry the burden of providing the "boot" to which "Jaunito" can strap himself in order to rise beyond the cycle of poverty. It is encouraging to note that somehow or another many fine teachers have developed the sensitivity and learned the cultural implications necessary to the understanding of Hispano students. Today we can find and cite an increasing account of individual Spanish surname persons who have found courage, ambition, fortitude, and, most important, the sensitive, understanding teacher inspiring him to rise to success despite the deprivations of youth. Truly, what is needed is more teachers who are willing to provide the guidance, and to translate failures to successes by working individually with Hispano students.

Research and experience have clearly demonstrated that the most successful method of teaching and helping Hispano students is on an individual basis. Certainly with this type of commitment to improve instruction there is little doubt that the tragic trend toward the cycle of poverty can be reversed and education can become a true hope and a very effective tool for the Hispano without violence, but rather through the most effective process known to man--the notion of learning.

Therefore, it is clear that in meeting the needs of the Hispano student it is of vital importance for the teacher to:

1. Instruct each child on an individual basis acknowledging that children from disadvantaged families often fail in

school, because they begin school in the first grade already handicapped from serious environmental deprivation.

2. Explain the educational system of competition to both the student and his parents emphasizing that this is not to undermine their own feelings, but to identify it as it is.

3. Emphasize language development on the basis of what is important to the Hispano child, such as his family, food, customs, etc.

4. Seek inservice training in working with and understanding the Hispano.

John F. Garcia, "Relevant Curriculum for the Spanish Surnamed Child in the Schools", December, 1968.

THE SPANISH NAMED IN THE SOUTHWEST

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HISPANIC HERITAGE

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Old Mexico

The Bold Conquistadores, by Irwin Blacker.
Often using the words of the conquistadors themselves, the book follows the conquests of the Spanish in the New World.
Y 973.1 B568bo

California Rancho Days, by Helen Bauer.
This story of Spanish and Mexican California before the area became a part of the United States gains richness and color from the life of the people. j979.4 B326car

Coronado, Knight of Pueblos and Plains, by Eugene H. Bolton.
The history of the hardships and failures of Coronado's long and futile search. 973.16 B63co

Cortes and the Aztec Conquest, by Irwin R. Blacker.
A vivid retelling of Cortes's conquest of the Aztecs and their emperor, Montezuma, complemented with photographs, sketches, and paintings. j972.02 B563co

Cortez of Mexico, by Ronald Syme.
Cortez was a man driven by ambition and a lust for wealth...a cruel, greedy man, but one who had been formed by the cruelty of the world in which he lived. Here is his story.
JB C818sy

Discoverers of the New World, by the editors of American Heritage.
This book describes the various explorers of the New World, including the Spanish and their influence in Mexico and North America. Y 973.1 A512di

Life and Death of the Aztec Nation, by Bern Keating.
Largely because the Aztecs believed so strongly in their religious legends and the return of the "White God," Hernando Cortes and his band of Spanish adventurers were able to penetrate and destroy the great Aztec empire. j972.014 K221Li

Missions and Pueblos of the Old Southwest, by Earle R. Forrest.
Based on 25 years of personal research and investigation, this book presents an authentic account of the outstanding episodes of New Mexico and Arizona history. 917.89 F77mi

Spanish Adventure Trails, by Lowell C. Ballard.
Based on the stories of seven explorers, conquerors, and Columbus, the author has woven an interesting history of the exploration of Mexico and the U.S. Southwest.
j973.16 B212sp

The Spanish Conquistadores in North America, by Walter Buehr. A history of the exploration and conquest of the New World, including explorers, explorations, and the setting up of missions to bring God's work to the savage Indians. j973.1 B861sp

The Sun Kingdoms of the Aztecs, by Victor Von Hagen. Aztec life and social customs just before the coming of the Spaniards are re-created and illustrated in the spirit of Aztec art by a Mexican artist. Y 972.014 V895su

Mexico Now

Among the Valiant: Mexican-Americans in World War II and Korea, by Raul Morin. Written by an American of Mexican descent, this is a true, chronological, and historical account of all the major compaigns in World II and the Korean conflict. Y 940.5404 M825am

The Art of Mexican Cooking, by Jan Aaron and Georgine Sachs Salom. An excellent collection of recipes for Mexican cookery, including fascinating comments on the history of Mexican food. 641.5972 A113ar

Forgotten People: A Study of New Mexicans, by George I. Sanchez. An interpretative study of the social and economic conditions faced by that sector of the population of New Mexico which is of Spanish extraction. 325.246 S211fol

The Land and People of Mexico, by Elsa Larralde. History, culture, life today, natural resources, feasts and customs, war, problems, joys...all find their place here in this picture of our neighbors to the South. j917.2 L327La2

The Mexican Story, by May Y. McNeer, illustrated by Lynd Ward. In short one or two-page chapters, the author paints the history of Mexico through personalities and events. Lynd Ward's dramatic illustrations accent the account. j927 M233me

Mexico, by Frances E. Wood. The story of Mexico, the land, the people, the history, the customs, and the country today, enhanced with colorful illustrations. j917.2 W85me

Mexico, Land of Hidden Treasure, by Ellis Credle. Many clear, attractive photographs add enjoyment to this delightfully informal account of Mexico and its history j917.2 C861me

Our Son, Pablo, by Alvin Gordon. Pablo goes to live with foster parents in the United States and gives a picture of the age-old contrast between the two civilizations. Y 917.2 G653ou

Fiestas and Folklore

Boy Who Could Do Anything and Other Mexican Folk Tales, by Anita Brenner. Twenty-five folktales, old and new, distinguished in this version by naturalness of speech and vivid descriptions of Mexican life and people. j398.3 B754bo

A Fiesta of Folk Songs from Spain and Latin America, by Henrietta Yurchenco. A joyous collection of songs for children. They tell about animals and people, and they're suitable in relation to various games or seasons of the year. Spanish lyrics are accompanied by a melody line, pronunciation key, and English translation. j784.446 Y92fi

I'll Tell You a Tale, by James F. Dobie. These notable stories come from the folklore of the Southwest. Y 398.2 D653iL

La Fiesta Brava: The Art of the Bull Ring, by Barnaby Conrad. The drama and excitement of "the brave spectacle" are captured in memorable photographs, diagrammatic drawings, and vivid descriptions. An informative volume on the history, techniques, and behind-scenes details of the art of the bullfight. F791.8 C763fi

In Mexico They Say, by Patricia Fent Ross. Fourteen Mexican folk stories about saints, animals, elves, and royalty combine fantasy and realism. j398.3 R737in

The Legend of the Cid, by Robert C. Goldston. Courage, loyalty, pride, and devotion - this is the heritage the Cid left to Spain. Y 398.2 C486go

Legends and Tales of the Rockies, by Amanda M. Ellis. Many legends, some religious, abound in Colorado, New Mexico, and Arizona and date to the 16th century when Spaniards and priests lived in the Rockies. Y 398.2 E47Le

Pinatas, by Virginia Brock, illustrated by Anne Marie Jauss. A book all about pinatas - their history, directions for making and using them during several holiday seasons (not just Christmas), and stories about them. j745.71 B782pi

The Year of the Christmas Dragon, by Ruth Sawyer. An old folktake retold with appreciation of Mexican people and reverence for their Christmas preparations. j394.268 C46sawy

The Arts

Earthen Home Construction, by Lyle A. Wolfskill. In this discussion of how to build earthen homes, it is revealed that, through the centuries, earth shelters have evolved from primitive pole frames plastered with mud to the modern and beautiful adobe houses now seen in the Southwestern United States. q693.2 W833ea

La Casa Adobe, by William Lumpkins. Sketches and drawings of adobe houses inspired by existing old houses in and around Santa Fe, New Mexico. qF728.6 L971ca

Mexican Guitar, by Richard W. Rightmire. An introduction in Spanish and English to playing the guitar in the Mexican style. (pamphlet)

Mexican Homes of Today, by Verna Cook Shipway and Warren Shipway. These photographic saunterings through room arrangements are enriched with added views of gardens, pools, furniture, works of native craftsmen, architectural details, and the ubiquitous Santo. qF728.0972 S557me

The Mexican House, Old and New, by Verna Cook Shipway and Warren Shipway. A charming introduction to the domestic architecture of Mexico. Fine photographs record beautiful homes with their unique patios and exquisite gardens. qF728.0972 S557me

Saints in the Valleys: Christian Sacred Images in the History, Life, and Folk Art of Spanish New Mexico, by Jose El Espinosa. This study traces the history of sacred images in Spanish Colonial New Mexico, from Coronado's explorations in 1540 through the desecration of churches and holy objects during the Pueblo Revolt of 1680. Not long thereafter, the native craftsmen began the creative work which is the substance of this book. qF704.9484 E77sa

The Spanish Missions of Texas, by Walter F. McCaleb. This is an account of the mission period in Texas history and the work of the Franciscans who came from Spain via Mexico. Standing today are monuments to their work, such as the Alamo, erected in large part with funds from the royal treasury of Spain. "The Franciscans are gone, but the culture and philosophy which they implanted have survived and are a force in the lives of many who dwell in the land of the Tejas." 976.4 M124sp

Wooden Saints: The Santos of New Mexico, by Robert L. Shalkop. This remarkable folk art came into being when New Mexico was a remote outpost of Spain. This little guide presents a brief historical sketch of the cultural background, followed by a discussion of the art itself. Colored plates with explanatory text. F704.9484 S528wo

Fiction

Across the Tracks, by Bob and Jan Young. When gang wars are blamed on the Mexicans, a popular Mexican American girl finds herself caught between her Mexican heritage and her understanding of herself as an American. Y Y8412ac

Amigo, by Byrd Baylor Schweitzer. A story in verse. Francisco, a boy of the desert, "sets out to find a dog; Amigo, a furry prairie dog puppy, sets out to find himself a boy." JE

...And Now Miguel, by Joseph Krumgold, illustrated by Jean Charlot. A memorable and deeply moving story of a family of New Mexican sheep herders in which Miguel tells of his great longing to accompany the men and sheep to summer pasture. Winner of a Newberry Award. jK941an

Burro's Moneybag, by Margaret Loring Thomas, illustrated by Alice Carsey. Pedro is a Mexican boy who wants a burro of his own more than anything else in the world. This story, relating his experiences, ends with a gay fiesta. jT3652bu

The Cactus and the Crown, by Catherine I. Gavin.
A historical novel set in Mexico in the days of Maximilian and Carlota. G245ca

A Charm for Paco's Mother, by Samuel Shellabarger.
Paco, a little Mexican Indian boy, lives alone with his mother who is blind. Paco believes he can find a charm which will make his mother see again, and he goes to the old stone cross to pray for his mother's sight. jS859ch

The Fabulous Firework Family, by James Flora, illustrated by the author. This story centers around a young Mexican boy whose greatest desire is to be a master fireworks maker like his father and his father's father. jF661fa

A Hero By Mistake, by Anita Brenner, illustrated by Jean Charlot. A Mexican Indian, afraid of his echo, his shadow, and every noise at night, learns to be brave when he accidentally captures bandits. jB751he

Juanita, by Leo Politi, illustrated by the author.
It is at Easter that the blessing of the animals takes place at the Mission Church in Los Angeles. Juanita, a little Mexican girl, looks forward happily to her part in the parade.
jP757ju

Knock at the Door, Emmy, by Florence C. Means.
Pluck and determination help the daughter of migrant workers earn an education and a career in social service. Her association with the Luceros is a warm spot in her mostly drab life.
jM4735kn

Maria, by Joan M. Lexau, illustrated by Ernest Crichlow.
Maria Rivera longed for a doll even though there was no money to buy one. Her parents resolved the situation in a way that is deeply satisfying for children. jL5925ma

Nine Days to Christmas, by Marie Hall Ets and Aurora Labastida, illustrated by Marie Hall Ets. Ceci's mother said she was old enough to have a posada - a Christmas party of her own - and that maybe she would have a pinata; but Ceci had to wait 21 days. Winner of a Caldecott Award. jE

The Outsiders, by S. E. Hinton.
Written by a teen-ager, this book tells of Ponyboy Curtis, a fourteen-year-old Greaser, and his life in the culturally detached bottom of society. Y H5975ou

The Painted Pig: A Mexican Picture Book, by Elizabeth Morrow, illustrated by Rene D'Harnoncourt. Pita had a fascinating China pig that her brother, Pedro, wanted. Unusual illustrations, brilliant colors, and gaiety abound in this story book.
jM8346pa

Pirate's Doll: The Story of the China Poblana, by Eula Long, illustrated by the author. One version of the story of the origin of the charming China Poblana, the Mexican national costume for girls.

The Rebel Trumpet, by Gordon D. Shirreffs.
A courier for the Union forces and his friend, Hernan Calvillo from Santa Fe, are involved in the New Mexico campaign of 1862.
Y S5583re

The Silver Fleece, by Florence C. Means.
This is a tale of the Spanish resettlement of New Mexico in 1695, 14 years after the Spaniards had been driven away by hostile Indians.
Y M464si

The Spanish Deed Mystery, by Eileen Thompson.
Paul and Linda Dixon moved with their parents to an old adobe house north of Santa Fe, New Mexico. Their story includes an exciting search for a missing deed and friendships with New Mexico children.
jT372sp

MI AMIGOS - PILGRIMS OF THE SOUTHWEST

Primary Teaching Unit

This unit has been developed for use in the primary grades. It is hoped that it will help to make the children aware that Spanish people had settled the western part of the United States long before the Pilgrims arrived on our eastern shores and that the Hispano has contributed much to our way of life.

Each teacher should feel free to use the sections and activities that he feels will be most suitable for his class and to simplify activities as necessary for small children. Some portions might be incorporated into a study of explorers, pioneers or Indians. Some might be used at Christmas time. Some might fit into a language unit considering communication or different languages. Or some might be used in social studies units on housing, foods, or simple geography. Some might be useful at stock show time when the children are talking of rodeos and cowboys. It might also be used in its entirety as an enrichment unit.

General Objectives

1. To identify the first European explorers and settlers in this part of our country.

2. To show some of the contributions that the Hispano has made to our way of life.

3. To identify some of the important cultural aspects relevant to the people of Hispanic background.

I. History

   A. Conquistadores

      1. These soldiers were usually young, adventuresome, and were good swordsmen, fine horsemen, and ferocious fighters. They had good swords and spears, armor and a kind of gun called a harquebus. They brought horses to the New World for the first time and some brought fierce watchdogs. They were interested chiefly in getting rich and wanted gold, silver, and jewels. Some started plantations or ranches and used the Indians as slaves.

      2. Early explorers

         a. Cortes - 1519 - Mexico

         b. De Vaca - 1527 - shipwrecked off Texas - became a slave of the Indians

         c. Pizarro - Peru

   - d. De Soto - 1542 - Mississippi
   - e. Father Marcos and Esteban - search for the Seven Cities of Cibola
   - f. Coronado - 1540 - Kansas and Nebraska

B. Early settlers

- 1. Spanish returned to the Pueblos in 1580 as settlers.
- 2. Rancheros
   - a. Land was given to Spanish by the King of Spain or governor of New Spain.
   - b. Cattle were brought to Texas, New Mexico and California.
   - c. Indians were used as slaves and a vaquero was an Indian cowboy.
   - d. The Spanish were the first cowboys.
   - e. Spanish words still in use: mustang, rodeo, bronco, lasso, burro, corral, chaps, lariat, sombrero, pinto.
   - f. Rodeos originated with these early cowboys.
- 3. Missions
   - a. A few friars usually accompanied the settlers to convert the Indians.
   - b. Missions were established in the hope the missionaries could train and civilize the Indians and make them good citizens of Spain. Each was self-supporting. The Indians were trained to raise cattle, sheep, hogs, and poultry, make wine and grind corn. They learned to make furniture, bricks, and tiles, spin cotton and weave cloth.
   - c. 1630 - There were churches in all the pueblos and white colonists had built towns and ranchos.
   - d. Father Serra established the first mission in California at San Diego Bay in 1770.
   - e. By 1782 Father Serra and his friars had built a chain of nine missions in California - later grew to twenty-one.
   - f. In 1883 the Mexican government freed the Indians and they would no longer work so missions fell into ruin in California.

C. Government

1. Area controlled by Spain, ruled by a governor until 1821
2. 1589 - Oñate founded Santa Fe as a center of the Spanish government north of the Rio Grande
3. 1680 - Indians revolted and pushed all Spaniards out of New Mexico back to El Paso
4. Mexican Independence in 1821
5. Became American property in 1846

D. Activities for Part I

1. Older children might do simple research on the conquistadores, vaqueros, missions, or individual towns
2. Teacher read or tell stories of the conquistadores, vaqueros, missions, or early towns
3. Children make a mural showing early Spanish explorers and settlers
4. Use the opaque projector to project pictures for class study and discussion
5. Use the opaque projector to project pictures onto large sheets of newsprint, trace them and then paint. Use conquistadores, missions, vaqueros, etc.
6. Make bulletin board display of a cowboy and talk about the Spanish words we use in regard to cowboys and ranch life.
7. Visit the Museum of Natural History to see the Spanish and Indian collections

Bibliography For Part I

If these books are not available in the school library, they may be obtained from the Adams County Library:

A. Conquistadores

1. Buehr, Walter. The Spanish Conquistadores in North America. G. P. Putnam Sons, 1962.
2. McCall, Edith. Explorers in a New World. Children's Press, 1960.
3. Rich, Louise. The First Book of New World Explorers. Franklin Watts, Inc., 1960.

B. Rancheros

1. Ward, Don. Cowboys and Cattle Country. American Heritage Publishing Co., 1961.

C. Missions

1. Buehr, Walter. The Spanish Conquistadores in North America. G. P. Putnam Sons, 1962.

*Films For Part I

1. Santa Fe and the Trail. 20 minutes - C, page 59 in catalog

2. Spain in the New World (Colonial Life in Mexico). 13 minutes - C, page 60 in catalog

*Filmstrips For Part I

1. 3I - Early Explorers and Pioneers Mc - page 27 in catalog (See Filmstrip Catalog for coding)

2. 5 A10 - Southwestern States People and Their History hi and wy

*These films and filmstrips are primarily designed to be used with older children. A teacher of lower grades might find them useful for showing how the people dressed or lived. Some suggestions for using these films would be:

1. Before showing the film or filmstrip, tell the class what to watch for and make a list of the most important things.

2. Show the films without sound so that you can point out to the children the things that you want them to particularly notice.

3. Perhaps use only a few frames of the filmstrips that show something especially well.

II. Culture

A. Way of life

1. Most of the early Spanish settlers came to the southwest United States as ranchers or farmers. They lived on land that had been given to them as a grant from the Spanish government.

B. Towns

1. Settlements grew up around the Indian pueblos that were already established communities when the Spaniards arrived, such as Taos, New Mexico. The mission often was the center of the new settlement with rancheros being established around it.

2. These towns were built around a plaza that was the center of village life.

3. Early settlements have Spanish names:

San Diego Santa Fe

San Francisco	El Paso
Los Angeles	Trinidad
Pueblo	Las Crucas

C. Houses

1. The houses were built of adobe bricks because it was the building material most available. These houses with thick walls were built in a similar fashion to the pueblos of the Indians of the area and were surprisingly cool in the hot, dry Southwest.

D. Religion

1. The Catholic church was very important in the life of these people. The mission with the friars and the missionaries was a center for the entire community.
2. Missions or churches were built in each community, often by the Indians under the direction of the missionary.
3. The churches were decorated with mosaics and wood carvings.

E. Food

1. An interesting array of food was raised including beef, sheep, pigs, and chickens as well as many kinds of vegetables and fruits. Beans and corn were basic with corn being made into tortillas and the beans the well-known frijoles.

F. Animals

1. The Spanish brought many animals to the New World. Columbus brought the first cows on his second trip to America. De Soto had brought hogs to feed his men and horses for them to ride. Cortez had horses that badly frightened the natives of Mexico and huge watch dogs that were also used to fight.
2. Some of these horses escaped or were abandoned and were later captured by the Indians who had not had horses before the Spaniards came.
3. The cattle were the beginning of the huge herds of the southwestern United States many years later.

G. Plants

1. Potatoes, tomatoes, and chocolate were all natives of South or Central America, introduced in Europe and then brought to North America by the early explorers and settlers.

H. Recreation

1. Rodeos were a common type of celebration for these early

settlers with horse races, bronc riding and roping as a test of their skill.

2. Bull fights, cock fights, or the roping of a bear provided excitement on the ranches.

3. Fandangos, fiestas, and weddings were times for fun.

4. Dancing and singing and games were a part of their lives.

5. Weaving, pottery making, embroidery, metal work, and jewelry making were practical arts.

I. Language

1. These people spoke a language called Spanish. They came from Spain or from Mexico which had been settled by Spain and Spanish was the language of their homeland.

J. Relationship with the Indians

1. At first the Indians were passive and generally served as slaves for the Spanish rancher or missionary.

2. There were Indian uprisings when the Spanish were forced to go back to Mexico.

3. There were very few Spanish and many more Indians so the Spanish had to depend upon the Indians for support and protection. They lived very close in their pueblos and over the years there was much intermarriage between the Indians and the Spanish.

K. Appearance

1. The conquistadores wore armor, thick leather boots, plumed helmets, and carried swords, spears and guns. The horses they rode were even covered with armor.

2. The early cowboys were colorful figures with knee length trousers buttoned on the side, buckskin shoes, wide brimmed hat and chaps to put over the legs for protection.

3. These people had black hair and dark eyes, loved bright colors.

L. Holidays

1. Christmas is celebrated with a posada on each of the nine nights before Christmas. Pinatas are broken at parties and flowers are used for decoration instead of evergreens with the poinsettia as a favorite. In the Southwest candles in bags of sand called luminaria are used to light driveways and roof tops.

Activities For Part II

1. Make a mural or picture showing ranch life, mission life,

houses, etc.

2. Make models of adobe homes with clay and sticks.

3. Make an adobe brick with wet clay and straw or grass (see World Book Encyclopedia).

4. Make a bulletin board display of a cowboy and use words we get from the Spanish cowboys to describe the clothes and things a cowboy uses.

5. Use a large map and find and mark names of towns, rivers and mountains that are of Spanish origin.

6. Study pictures of Spanish missions and homes to see how they are different from buildings of our time.

7. Learn to count to ten in Spanish and learn a few simple phrases or words in Spanish. (See supplementary sheet)

8. Learn a Spanish song such as En El Rancho Grande or familiar songs in Spanish such as Ten Little Indians or The Mulberry Bush. The music teacher might have some, tapes available for some.

9. Learn to play a Spanish game. (See supplementary sheet)

10. Learn a simple Spanish folk dance such as the Mexican Hat Dance. The Physical Education teacher might be able to help and may have other dances.

11. Talk about the special Christmas customs of these people.

12. Make a pinata and have a party. (See special game on the supplementary sheet)

13. Dramatize a posada.

14. With the help of the school cafeteria, plan to have Spanish food for lunch.

15. Invite someone to give a demonstration of how tortillas are made.

16. Look at pictures or a movie of the art work of Mexico and of the Spanish American - metal work, wood carving, pottery, weaving, mosaics, and embroidery.

17. Use foil on cardboard or use aluminum cans to try making simple designs on metal.

18. Try making pottery.

19. Do some simple weaving.

20. Make mosaics of colored paper, seeds, small stones or other materials.

21. Use large needles and yarn in bright colors on burlap to embroider simple flowers and leaves.

22. Older children can use easiest encyclopedias or reference books to make simple reports.

23. Make a collection for a display of authentic articles used by the Spanish Americans.

24. More advanced children might work out a simple time line to show relationship between Columbus, Spanish in Santa Fe, Pilgrims, Revolution, etc.

Bibliography For Part II

A. Games (available Denver Public Library)

1. Harbin, E. O. Games of Many Nations. Abingdon Press, 1954.

2. Millen, Nina. Children's Games From Many Lands. Friendship Press, 1965.

B. Festivals and Holidays

1. Millen, Nina. Children's Festivals From Many Lands. Friendship Press, 1964.

2. Reck, Alma Kehoe. The First Book of Festivals Around the World. Watts, c 1957.

3. Sechrist, Elizabeth Hough. Christmas Everywhere: A Book of Christmas Customs of Many Lands. Macrae, 1962.

4. World Book Encyclopedia.

Films For Part II

These films are primarily for older children. See suggestions for using them in Part I.

1. Arts and Crafts of Mexico - Part I Pottery and Weaving 14 minutes c, page 46 in catalog

2. Arts and Crafts of Mexico - Part II Basketry, Stone, Wood and Metal 11 minutes - c, page 46 in catalog

III. Modern Hispano

A. Many thousands of the descendents of these early settlers still live in the United States especially in Texas, California, Arizona, New Mexico, and Colorado.

B. In the past, the Hispano people have lived in small towns and villages and have worked primarily as agricultural workers on farms and ranches. In recent years many have been moving to the cities and work at many other kinds of jobs today.

C. Names common to this group of people are well known to all of us.

   1. Family names such as Garcia, Martinez, Vigil, Duran, Sanchez, and Gonzales

   2. Towns such as San Francisco, Los Angeles, Santa Fe, Trinidad, Alamosa, Las Crucas, Albuquerque.

   3. States such as California, Nevada.

   4. Mountains such as San Juan, Sangre de Cristo.

D. Many Hispanos speak both Spanish and English.

Activities For Part III

1. Have children watch for pictures of Hispanos in newspapers and magazines.

2. Talk about some of the familiar Spanish names.

3. Look in a telephone directory to see how many families are named Martinez, or Garcia (for example) and compare with how many families are listed with their family names.

4. Look on maps or ask parents for names of towns, streets, mountains, rivers, etc. with Spanish names.

5. Talk about how all families are similar - whatever the background. Talk about houses, food, cars, clothes, movies, and jobs to earn money, and that this group lives just about like everyone else does.

6. Include books about Mexican or Hispano children among library and free reading materials.

7. See film Families and History, Why Is My Name Anderson?, 9 minutes, c page 43a in catalog.

8. Discuss family names and the many countries they represent.

IV. Evaluation

1. Evaluation of this unit could be an ongoing evaluation as activities are completed. Samples of work could be saved and be presented along with songs and games as a fiesta at the end of the unit.

2. A pantomime could be worked out showing the early explorers and settlers of the southwestern United States.

3. Pictures might be made and pasted to long strips of newsprint for a movie with narration given by the children to review what they have learned.

Spanish Words And Phrases

1 - uno

2 - dos

3 - tres

4 - cuatro

5 - cinco

6 - seis

7 - siete

8 - ocho

9 - nueve

10 - diez

father - padre

mother - madre

brother - hermano

sister - hermana

boy - muchacho

girl - muchacha

dog - perro

cat - gato

school - escuela

house - casa

friend (boy) - amigo

friend (girl) - amiga

the - el, la

yes - si

no - no

good morning - buenos dias

thank you - gracias

good-bye - adios

see you tomorrow - hasta manana

How are you? - Como esta usted?

Very well, thank you. - Muy bien, gracias.

What is your name? - Como se llama usted?

My name is John. - Me llamo Juan.

Common Names In Spanish

John - Juan
Paul - Pablo
Peter - Pedro
Richard - Ricardo
Joseph - Jose

Jane - Juana
Rose - Rosa
Peggy - Margarita
Betty - Belita
Mary - Maria

Additional Sources

1. English-Spanish dictionaries
2. Beginning Spanish textbooks
3. World Book Encyclopedia - Spanish language

General Bibliography

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Brenner, Barbara. *Barto Takes the Subway*. Knopf, c. 1961. $3.09 net

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Clark, Ann Nolan. *Tia Maria's Garden*. Viking, c. 1963. $3.04 net

Coatsworth, Elizabeth. *The Noble Doll*. Viking, c. 1961. $3.04 net

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Dolch, Edward W. *Stories From Spain*. Garrard, c. 1962. $2.49 net

Ets, Marie Hall. *Bad Boy, Good Boy*. Crowell, c. 1967. $3.76 net

Ets, Marie Hall. *Nine Days to Christmas*. Viking, c. 1959. $3.37 net

Faux, Ruth. *It Happened to Anita*. Dodd, c. 1967. $3.50

Fern, Eugene. *Pepito's Story*. Farrar, c. 1960. $3.25

Fisher, Aileen. *Human Rights Day*. Crowell, c. 1966. $2.85 net

Flora, James. *The Fabulous Firework Family*. Harcourt, c. 1955. $3.50

Garrett, Helen. *Angelo, the Naughty One*. Viking, c. 1944. $3.37 net

Grace, Nancy. *Earrings for Celia*. Pantheon, c. 1963. $2.29 net

Haas, Dorothy. *Maria: Everybody Has a Name*. Whitman, c. 1966. $1.29 net

Harbin, E. O. *Games of Many Nations*. Abingdon, c. 1954. $2.50

Haviland, Virginia. *Favorite Fairy Tales Told in Spain*. Little, c. 1963. $2.97 net

Keats, Ezra Jack. *My Dog Is Lost!* Crowell, c. 1960. $3.36 net

Kirn, Ann. *Two Pesos for Catalina*. Rand, c. 1962. $3.08 net

Lewiton, Mina. *That Bad Carlos*. Harper, c. 1964. $3.27 net

Lexau, Joan M. *Jose's Christmas Secret*. Dial Press, c. 1963. $.95

Lexau, Joan M. *Maria*. Dial Press, c. 1964. $2.96 net

Mann, Peggy. The Street of the Flower Boxes. Coward, c. 1966. $2.86 net

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Films

Santa Fe and the Trail. 20 minutes - C, page 59 in catalog.

Spain in the New World (Colonial Life in Mexico). 13 minutes - C, page 60 in catalog.

Arts and Crafts of Mexico - Part I Pottery and Weaving. 14 minutes - C, page 46 in catalog.

Arts and Crafts of Mexico - Part II Basketry, Stone, Wood and Metal. 11 minutes - C, page 46 in catalog.

Families and History, Why Is My Name Anderson? 9 minutes - C, page 43a in catalog.

Games of the Southwest

Children's Games from Many Lands

COBRA

The players stand in a circle holding hands. One player is selected to be the Cobra and he stands in the center. He says, "Through which door shall I escape?" The players in the circle answer, "Not through here," and tighten their grip. The Cobra tries to press through the "doors" made by the clasped hands until he finally succeeds in getting out. The player whose hands slip to let him out is the next Cobra. From Manual School, Albuquerque, New Mexico.

THE LITTLE BLIND CHICKEN

One child is chosen to be the Little Blind Chicken, and he is blindfolded and placed in the center of a circle formed by the other children, who join hands and circle around him. The Little Blind Chicken tries to catch a child in the circle. When he catches one, he tries to guess his name. If he succeeds in doing this correctly, the child caught becomes the Little Blind Chicken. If he fails, he must try again. From Manual School, Albuquerque, New Mexico.

THE THREE GENTLE RAPS

The player who is It becomes the Porter and he stands beside the goal, which is called the Door. He shuts his eyes and counts slowly from one to twenty, while the other players go and hide. When he has finished counting, the Porter goes in search of the others, always trying to keep close to his Door. The hidden players try to sneak closer and closer to the Door without being seen. When one of them gets close enough, he runs to the Door and raps three times, saying, "One, two, three for me." This being done, he is safe, but now he becomes the Porter's helper and must aid him at his job. If he or the Porter sees another child, the one who sees him first runs to the Door and raps three times, counting, "One, two three for (Joe or Mary or whomever it is)." If the player can run fast enough to get to the goal first and rap on it three times, he is safe. As soon as one player is caught, he becomes the next Porter. Senorita Rosa Ruiz de la Pena, Mexico City.

Games of Many Nations

ROMPIENDO LA PINATA

Number of players: Ten or more.

Equipment: A large paper bag, the pinata, is filled with nuts and candy wrapped in wax paper. The mouth of the bag is tied, and the bag is hung from the ceiling (or a tree limb or door sill) with a cord. The bag is dressed and marked to represent a boy or a girl, using crepe or tissue paper or clothes.

Action: The players, each in turn, are given a stick; and with eyes blindfolded they try to break the pinata. They are turned around several times to make the feat more difficult. Only one stroke is allowed each player, and he is not permitted to grope for the bag. When someone finally breaks the pinata and the contents are scattered, all the players scramble for them.

Sometimes a bit of novelty is introduced into the game by preparing three pinatas--the first filled with flour and rice, the second with a pair of old shoes, the third with sweets, "dulces".

COYOTE AND SHEEP

Number of players: Eight to twelve. One player is the shepherd, one the coyote, and the rest are sheep.

Formation: The sheep and shepherd form in a line, one behind the other, each with hands clasped around the waist of the player in front of him. The shepherd is at the head of the line.

Action: The coyote approaches, and the shepherd asks, "What does the coyote want?" The coyote answers, "I want fat meat!" The shepherd calls, "Then go to the end of the line where the fattest lambs are."

When the shepherd says this, the coyote breaks for the end of the line to tag one of the lambs. The shepherd defends his flock by extending his arms and running this way and that thus endeavoring to prevent the coyote from getting to the last sheep. The sheep and shepherd must not break their line. If they do, the shepherd becomes the next coyote, and the next man in line becomes the shepherd. The same thing is true when the coyote tags the last player in line.

Children's Games from Many Lands

THE LITTLE PARROT

All the players are seated in a ring. One of them is chosen to start the game. He holds in his hand something small such as a little stone or a match. He turns to the player on the right and says very seriously, "Won't you buy this little parrot?" The other asks, "Does it bite?" The first answers, "No, it does not bite." Then he gives the small stone or other object to the player on his right. The new owner turns to the one on his right and asks the same questions of the third player; but when he is asked if the parrot bites, he must not answer. He must then turn to the first player and ask, "Does it bite?" When he receives the answer, "No, it does not bite," he repeats this to the third player and gives the stone to him. The game goes on in this way, with the question, "Does it bite?" always being referred back from child to child, around the circle, to the first player for the answer. The answer is likewise passed from player to player back to the one who holds the small stone or object. The one who forgets to pass along the dialogue or who laughs must pay a forfeit.

THE STREET OF THE TOMPEATE
(La Calle del Tompeate)

Two players are selected to be the Hen and the Coyote. The other players are the Chicks. The Chicks form a line, one behind the other, each putting his hands on either side of the waist of the player in front. The Hen is at the head of the line. The Coyote goes to the Hen and says, "Where is the street of the Tompeate?" (A tompeate is a kind of basket without a handle.) The Hen points to the right and says, "Right here." The Coyote says, "No, they told me that it is right here." He tries to go to the left in order to catch one of the Chicks. The Hen turns to the left with all the Chicks, protecting them. The Coyote then turns and runs to the right, trying always to catch the last Chick in the line.

The Hen and the Chicks twist and turn in the line, trying to avoid the Coyote. If the Coyote succeeds in catching the last Chick, he places him in back of him and the dialogue and play are repeated. If the line breaks, all the players below the break go with the Coyote. The game ends when all the Chicks have been caught, including the Hen. Senorita Rosa Ruiz de la Pena, Mexico City.

Songs in Spanish

SILENT NIGHT

Noche de paz, noche de amor, todo
Suerme en rededor, solo suenan en
La oscuridad, armonias de felicidad
Armonias de paz, armonias de paz.

TEN LITTLE CHILDREN
(Ten Little Indians)

Uno, dos, tres ninitos
Cuatro, cinco, seis ninitos
Siete, ocho, nueve ninitos
Diez ninitos son.

Uno, dos, tres ninitos
Cuantos son? Tres ninitos;
Cuatro, cinco, seis ninitos,
Don los buenos dias.

Seite, ocho, nueve ninitos
Cuantos son? Nueve ninitos;
Mas uno, sondiez ninitos;
Y don los buenos dias.

Somos los diez ninitos
Nueve, ocho, seite, ninitos
Seis, cinco, cuatro ninitos
Tres, dos, uno, Adios!

Vocabulary - Ten Little Children

ninitos - little children
Cuantos son? - How many are there?
Don los buenos dias - Say good morning.
somos - we are
adios - good-bye

LOS QUE HACERES DE LA SEMANA (THE CHORES OF THE WEEK)
(Mulberry Bush or This is the Way We Wash Our Clothes)

De esta manera lavamos la ropa
Ase, ase, ase, ase
De esta manera lavamos la ropa
El lunes por la manana.

De esta manera planchamos la ropa
Ayudo ase, ase, ase
De esta manera planchamos la ropa
El martes por la manana.

De esta manera cosemos la ropa
Ase, ase, ase, ase,
De esta manera cosemos la ropa
El miercoles por la manana.

De esta manera cocemos el pon
Ayudo a mi madre ase, ase,
De esta manera cocemos el pon
El jueves por la manana.

De esta manera hacemos las compras
Ayudo ase, ase, ase
De esta manera hacemos los compras
El viernes por la manana.

De esta manera limpiamos la casa
Ayudo a mi madre, ase, ase
De esta manera limpiamos la casa
El sabado por la manana.

De esta manera nos vamos a misa
Ase, ase, ase, ase,
De esta manera nos vamos a misa
El domingo por la manana.

Vocabulary - The Chores of the Week

de esta manera - this is the way
lavamos la ropa - we wash the clothes
ase - like this
el lunes - Monday
por la manera - in the morning
planchamos - we iron
ayudo - I help
el martes - Tuesday
cosemos - we mend
el miercoles - Wednesday
cocemos - we bake
el pon - the bread
mi madre - my mother
el jueves - Thursday
las compras - we do the shopping
el viernes - Friday
limpiamos - we clean
la casa - the house

el sabado - Saturday
nos vamos - we go
a misa - to church
el domingo - Sunday

THE FORGOTTEN PEOPLE - MI AMIGOS

Intermediate Teaching Unit

Objectives

A. To show the children that other cultures exist within our society.

  1. The Hispano came from an agrarian culture.
  2. They are religious and have a high level of devotion.
  3. They have a deep sense of family intradependence which extends to all relatives of the family.
  4. The Hispano culture is a composite of the Spanish and Indian way of life.

B. To bring about a conscious awareness of the contributions of the Hispano culture to our society.

  1. Art forms and use of bright colors
     a. Pottery
     b. Weaving
     c. Metal work
     d. Leather work
     e. Mosaics and murals
     f. Carving
  2. Architecture
     a. Homes - materials and design
     b. Spanish Moorish influence
     c. Layout of towns
     d. Plazas
     e. Churches
  3. Language
     a. Words
     b. Proper nouns

4. Diet
    a. Foods
    b. Preparation
5. Dress and customs
    a. Dancing
    b. Music
    c. Fiesta

Activities to Develop an Understanding of Objectives

I. Teacher Introduction - This introduction should include a brief history of Spanish discoveries and explorations leading to the development of the Hispano culture. Important ideas to include:

1. Spanish exploration and discovery and settlement preceded the English and French by more than a hundred years and in the southwestern United States they preceded the Anglos by three hundred years.

2. Settlements in the southwestern United States were based on agriculture. Many were located near missions. Cultural interaction of the Spanish and Indian took place. The church was very influential.

3. Settlements in what is now the southwestern United States were distant from the central government of New Spain in Mexico City and therefore were very independent of its influence. They were put in a position where they became intradependent upon one another thus the very close family ties even to distant cousins, (called the extended family).

II. Student Activities to go with A and B, 2 and 3

1. Better learners - research on:
    a. Discoverers, e.g. Columbus, Balboa
    b. Conquistadores e.g. Cortez
    c. Explorers, e.g. Estevanico, Coronado
    d. Cities, e.g. San Antonio, Santa Fe, San Diego
    e. Missions (see cities)
    f. Native crops of the Americas
    g. Crops introduced by Spanish
    h. Indians - Pueblo, Taos, Santo Domingo, Navajo, Hopi and others

2. Slower learners - less demanding research:

    a. Chart or map of a fewer number of explorers, discoverers, or conquistadores

    b. Maps showing locations of cities or missions

    c. Plan used to construct Spanish towns - draw a diagram or make a model

    d. Plaza - purpose - diagram or model

    e. Homes - materials and design - make drawings or models

    f. Indian settlements - drawings or models

    g. Picture dictionary of Spanish words

    h. Have some detail artists copy Spanish and Indian designs from books, art objects, etc. for later use in crafts construction.

3. Dramatic and impromptu oral activities which are possible:

    a. Interviews with famous individuals

    b. Skits or plays about important events

    c. Impromptu dialogue in an anxiety-producing situation e.g. Pretend you are the members of a conquistadore's family. The King has offered him a choice of a reward for his bravery in the New World. He can receive a title of nobility and remain in Spain, or receive a hacienda in the New World. If you were the family what would you have to say about this at the dinner table? Many other anxiety-producing situations can be dreamed up by the teacher.

    d. Plays written from stories in the Spanish or Mexican setting

III. Student Activities to go with B, 1, 4, and 5

The frontier settlements of the Spanish in the Southwest were similar to the frontier settlements during the gold rush days. The accommodations were primitive and interchange between the Spanish and Indians was extensive. One difference is evident. The church often preceded other settlers to an area. They taught, trained, and pacified the Indians. The church, not the saloon, was usually the first edifice in town. The church taught more than religious devotion, in fact the church perpetuated many of the cultural art forms including of course religious symbols. Even today evidence of the colorful, inspired art of the Spanish colonial era can be seen in the churches of our Southwest.

The towns or missions were distant from any urban area or port from which they might procure their needs. They supplied their own needs by developing the art forms of pottery, weaving, metal work, leather work, and decorated their churches with murals, mosaics, and carvings. As the society progressed so did the artists' skill and more elaboration and specialization took place.

The plaza was a place for social gossip and an area of trade. As specialization took place it became necessary for people to trade for their needs and reduce their excesses.

To stimulate student interest and give them a chance to experience the art forms, set up areas for pottery, weaving, metal work, leather work, carving, mural drawing, and mosaic construction. Let them do it. Let them experience this so that they will appreciate the efforts of a true craftsman.

Organize the room into a plaza where the craftsmen can display their wares and skill. Have a fiesta in your plaza. Have some children learn some songs and dances to be performed in the plaza during the fiesta. Have students prepare some food for the fiesta. Allow some players to perform their skit or play with the plaza as a background.

This entire unit can be prepared with the idea in mind to produce it for the parents' enjoyment too.

Evaluation of Unit - How Do We Measure Learning?

Learning, as defined by psychologists, is aimed at a change in behavior. More often than not a teacher will give a test to measure learning. Does this test measure the changes in behavior? It is possible but far more probable that the test does not measure changes in behavior.

The alert teacher will sensitize himself to the behavior of the child. During the learning processes of this unit there are many situations which the students can be confronted with.

It is during these situations and confrontations that behavior can be observed. Does the child assume a role of leadership? Does he assume delegated responsibility? Has he set goals? Has he anticipated problems? Has he dealt fairly or been dealt with fairly? Is he able to judge the capability of others around him? Is he considerate of their feelings and desires and abilities? Is he able to inspire or has he been inspired to active participation? Are his contributions commensurate with his abilities?

Most of all, teacher, what are your expectations? Have you made an honest and valid judgment of the students' abilities and contributions? Are you conscious of the many variables which influence his thinking processes? Were your expectations too low or too few? Was your motivation not inspirational enough? You must set the pace for your class.

Basically we are seeking the child's understanding of another culture. Does he see the differences? The similarities? We are also asking him to respect the contributions this culture has made. Does he now understand the difficulty and skills involved in making ceramics or beautiful metal work? By studying about and experiencing parts of this culture, learning will take place.

Movies - See District #12 Film Catalog - Available in District #12 Film Library:

1.	Arts and Crafts of Mexico Part I	14 minutes - color
2.	Arts and Crafts of Mexico Part II	11 minutes - color
3.	Santa Fe and the Trail	20 minutes - color
4.	Spain in the New World	13 minutes - color
5.	Spanish Influence in the U.S.	11 minutes - color

Movies - Available at Denver Public Library but can be ordered through your local library:

1. And Now, Miguel. (70 minutes, black and white) - The story of Miguel Chavez who wants to take a man's part in the work of sheep raising which has been his family's occupation for generations in New Mexico. Based on the 1953 Newberry Award-winning book of the same name.

2. Cadillac. (21 minutes, black and white) - The story of a Mexican American family's encounter with an automobile of great value is told with quiet folklike humor. Excellent animated still pictures provide insight into a culture and point out that prosperity can be hard to handle.

3. Decision at Delano. (26 minutes, color) - Documents the first collective bargaining election in the history of American agriculture. The remarkable job done by Cesar Chavez in leading the deprived migrant laborers into a successful strike, in spite of enraged owners and politicians, makes for fascinating viewing - enriched by historic glimpses of the Robert Kennedy investigations into police actions against the workers.

4. Granada. (Phonodisc) - Andres Segovia, guitarist, plays works by Aguado, Sors, Ponce, Albeniz, Tansman, and Granados.

5. Portrait of Mexico. (33 minutes, color) - A photographically beautiful sweep of Mexican history from pre-Columbian to modern times, illustrated by ancient architectural ruins, important historical sites, and colorful works of art. The modern Mexican is shown at home, in fields and factory, in his church, and at a gay fiesta.

6. Spanish and Mexican Folk Music of New Mexico. (Phonodisc) - Well-known songs, sung and played by native musicians.

Filmstrips Available in District #12

Children of Latin America Series
Title - Fiesta Day - available at McElwain

People and Their History Series
Title - The Southwestern States - 5 A 10 Hillcrest
Santa Fe Trail 2L Eastlake

Budek Filmstrips Available at Westlake

Set 5: The Aztec and Pre-Aztec Civilizations

52 frames. The filmstrip first describes the civilization of the Teotihuacanos, an apparently peaceful people governed by a powerful priesthood, and the war-like Aztecs, who built the last culture before the arrival of the Spaniards.

Set 6: Colonial Art of the 16th Century

43 frames. The filmstrip gives special attention to the fact that the buildings of that period were designed by Spaniards, but that native, Indian craftsmen did the actual work, and that thus a most interesting fusion developed. The emergence of the Spanish Baroque in Mexican art and architecture.

Set 7: Colonial Art of the 16th and 17th Centuries

46 frames. The further growth of the Baroque and Churrigueresque styles. The transplantation of features from the Moorish civilization, for instance their tile work, into Mexican structures. The evolution of huge government buildings.

Set 8: Modern Architecture in Mexico City

52 frames. The filmstrip shows how modern Mexican architects have broken with the Baroque and an eclectic past and have created a most impressive modern architecture, partly sponsored by private enterprise, partly by the government.

Coordinated audiotapes will be available for Budek films - see Audiotape Catalog.